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HERALD

AT HOME AND ABROAD

JULY 1935

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Foreword

Through the choice of cover picture and of the first article—and through our Prayer Topics as well—we give special prominence in this issue to the college student. But we also present interesting material on certain other important lines of missionary thought and activity.

As for our contributors, we need take no space to present those who are connected with the various boards. Nor does Superintendent Armstrong of New Hampshire, or Dr. Rice of the state of Washington, need to be introduced.

Dr. Hodgson, pastor of the First Church of Moline, is the chairman of the committee that in Illinois has stemmed the tide in Apportionment giving. Dr. Sailer, formerly on the Education staff of Columbia, has for years devoted both means and life to missionary education at the Home Base, and to service on boards of institutions in mission work abroad. He was a "Fact-Finder" in China for the Laymen's Appraisal Commission, and has studied China first hand at least four times.

Mr. Elliott is pastor of the Church in Whittier, Cal. Eugene Fan, a member of the staff of Jefferson Academy, Tunghsien, near Peiping, China, received from Cornell in June his Master's Degree in the field of electricity. Mrs. Dutton comes from the Taiku missionary group in Shansi, North China. Mrs. Goodale is a member of the staff of Uplands Sanitarium, Pleasant Hill, Tenn. Mrs. Gowdy, leader of our devotional period, is a worker in Hazardville, Conn. Mr. Loken is pastor of the church in Loomis, Cal. Mrs. Gray of Johannesburg is the daughter of Rev. Josiah Tyler, D.D., for forty years American Board missionary to the Zulus of South Africa.

Our June cover picture, by the way, was taken by Miss Amy Welcher of Hartford, Conn. The HERALD has a distinction all its own when it shares in the results of the photographic skill of such friends.

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At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

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Mrs. A. S. Householder, head of the employment office at Washburn, pauses to chat with a hard working student

Working Their Way

This Washburn student is getting ready to plant some trees in return for his room and board

IN MANY ways Kansas is the last stronghold of Puritanism in the United States, and Washburn College, in the capital of the state, has very largely represented the New England spirit transplanted to the West.

Washburn has never proclaimed itself a "work-your-way" school. It has tended toward the cultural rather than the practical ideal in education. As Topeka is a small city devoid of any conspicuous industries, the college has been compelled to go far in developing avenues of self-help, with results that have proven both happy and interesting.

Two circumstances have favored this program. In Kansas social lines have not yet "jelled." Work is simply work: the person who does it is not discriminated against. The hired man can still marry the farmer's daughter, and it is all right for a Washburn girl to do housework so as to earn money for her sorority dues.

A second advantage has been the close integration of Washburn College with the life of Topeka. Many of the people of prominence in the city have at some time attended the college, and feel a genuine responsibility for it. Faculty members rate "as good as anybody" socially, even if their financial resources are limited.

Therefore Washburn has never had any difficulty in recruiting its student body. No particular inducements are offered to swell the enrolment. But under present conditions many who apply for entrance need some sort of financial assistance. During the summer the president, Philip Coates King, the dean and the director of employment meet to work out the financial problems of prospective students.

Each applicant fills out a blank showing what are his financial resources and needs, then faces personally some member of the committee. The casework method is pursued, only the committee admits being "very soft-hearted" when it comes to ambitious boys and girls. The college makes no promises.

The point of greatest difficulty is with out-of-town freshmen. The local students tend, through friends and family connections, to pick up the best jobs available, the greatest employer of student labor being the State of Kansas. The older students "inherit" jobs from those who are graduating.

In the field of scholarship grants the authorities have been disposed to consider each case on its merits, with the comment on the side that "the whole system of scholarship aid is in need of rethinking."

As the financial situation has grown more difficult the college has sought to increase the number of "campus jobs" by which a student can work off half of the tuition charge of $200 a year.

The head janitor has a busy life supervising his innumerable assistants. Student help does everything from raking the leaves to marking papers. One of the handsomest boys on the campus helps run the heating plant. Some of the girls earn their room rent by answering the

dormitory phone. Out of 1020 students some 430 secure a reduction in their tuition through scholarship aid or campus jobs.

It is in finding outside jobs that the college employment office, headed by Mrs. A. S. Householder, has distinguished itself. For the current year it has discovered 126 opportunities for students to work for board and room, three hours a day providing for board and four hours for both board and room.

It is believed that there is someone from the college working in every hotel and restaurant in the town. Positions in private homes are more popular with boys than with girls, largely because they are less subject to imposition.

The town was combed for business positions. A hundred were found the last college year at a standard rate of twenty-five cents an hour; one office building was persuaded to engage two shifts of college girls to run its elevators.

The last recourse was to "Odd jobs," also at twenty-five cents an hour. One year 240 such openings were found. At one time the college called on the wives of all the doctors and lawyers in town, asking them if they did not need some help. Tending children is a popular occupation with college boys as well as with the girls.

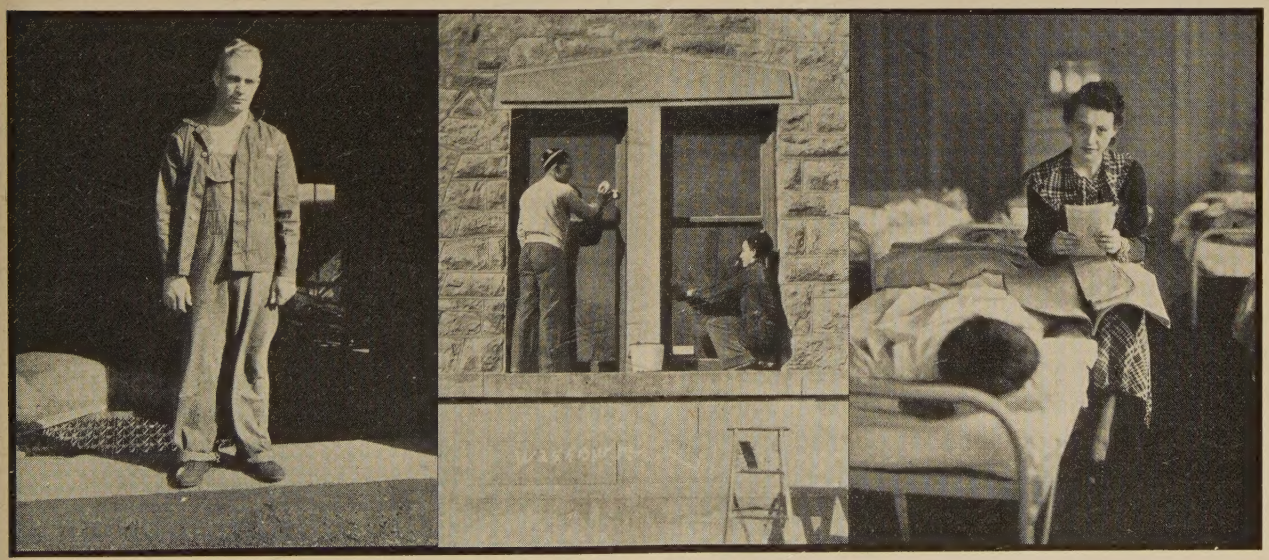
In recent months the FERA has aided some 88 students. These projects have ranged from planting trees on the campus to directing recreation for churches and the Y.M.C.A. and working in various welfare institutions. Both the financial assistance and the contacts with the community which this has provided have proven most valuable.

Most of this aid goes to freshmen who are recent high-school graduates. The college believes that satisfactory results can only be secured when such students work under close supervision. Often their capacities are exaggerated. On the other hand, the FERA opens the way for experiences which may have great educational value—such as those of the boy who was given the job of finding where the most traffic accidents occurred, and then of working out the reasons for them.

The writer interviewed seven selected students who were working a goodly portion of their way through college. It was quite obvious that their work opportunities were doing as much for some of these young people as were their academic privileges.

Washburn has tried to follow the case-work method, both in securing employment for students and in following them up afterwards. The aim has been to study the effect of the job on the student and make such adjustments as might be necessary.

When it was noticed that a certain boy had been doing janitor work until "he had begun to look like a janitor" he was shifted to other employment. A girl who needed contacts with people was given the chance to run an elevator, with happy results.



They may work in the college heating plant like this Apollo on the left, or they may wash windows like the pair in the center, or, like the girl at the right, they may spend a period each day reading bedtime stories to the children in the day nursery.

A New Agency Succeeds the M. M. M.

At Rochester, N. Y., on May 27 the Modern Missions Movement passed out of existence and a new agency was born. That this was not just a matter of changing the name of an organization which remains the same in structure, program and objective will be apparent if one makes a comparison at certain points between the old and the new.

1. The Modern Missions Movement, growing out of the Laymen's Inquiry had taken the Report of that Inquiry, *Re-Thinking Missions,* as a standard. This proved to be a source of trouble, especially since many mission boards had vigorously attacked the Report. In spite of earnest affirmations of the Movement leaders that they were not limited to *Re-Thinking Missions* in their outlook, the Report still remained dominant as furnishing criteria for missions. The new organization is a new beginning without any profession of dependence upon the Laymen's Report.

2. The Modern Missions Movement was a self-constituted executive committee responsible to no larger body and with complete power to determine policy and objective and carry on its program. The National Committee of 157 was advisory only. At Rochester the Executive Committee voted legislative authority to the National Committee which proceeded, as its first act, to constitute itself into the new organization. It then designated the old executive committee its own executive committee to carry out its own will and be responsible to it.

3. The scope of the new body is designedly broader than that of the old Movement. It is to be concerned with the total strategy and effectiveness of Christianity in the modern world; it seeks an enlarged membership including Christian leaders of countries where missionary work is being done; it envisages a survey and educational service not limited to the approval of isolated bits of missionary work but dealing with matters of broad policy in program and of fundamental interpretation for the membership of the churches.

These specific differences, however, do not fully represent the achievement of the meeting at Rochester, whose personnel included some of the ablest and best known leaders of present day Christianity in America. One notes the names of Bishop McConnell, Professor Hocking, Rufus M. Jones, Thomas Jesse Jones, Justin Wroe Nixon, Ernest Fremont Tittle, Charles Clayton Morrison, Edgar H. Betts, Albert Scott, President Arlo H. Brown, and other well-known leaders. There were missionaries and mission board secretaries present. The free and full discussion which continued through four seminar periods issued in the final action creating a new organization through which the vision and purpose of these churchmen seek expression.

Then there was evident a new temper and a realization of the constructive work that must be done to keep the Church informed regarding the tasks that confront it and to secure the active cooperation of all groups in the performance of those tasks. If the attitude of the Modern Missions Movement has seemed to be too strongly critical, the spirit of this gathering was equally strong in its set toward positive effort. Better methods and ideals—yes. But devotion and patient, competent work was recognized as basic to any effective Christian service.

To be sure this is but a beginning. It is a good beginning if followed up—with wise planning and hearty coöperation immeasurable good can come to the Christian movement throughout the world. Details of organization were referred to the executive committee. Even the matter of a name was considered too important to be settled hurriedly. The National Committee and their guests were agreed that, while the newly created body should be entirely independent of mission boards, it should seek to commend and encourage the forward looking work now being done and to help in working out the pressing problems of present day missions. [*Concluded on page* 299]

The Comity Agreement

By Herbert D. Rugg

Six Denominations Join in National Comity

THE implications of the National Comity Agreement signed in New York on May 17 are further reaching than appears in the text. In its statements the Agreement merely sets forth principles whereby the Home Mission Boards will henceforth avoid expenditures for overlapping or competitive work. Necessarily implied, however, is a joint sense of responsibility for the promulgation of the gospel throughout the whole of the United States.

Left to right—seated: the Rev. Dr. Frank A. Smith, secretary of missions, American Baptist Home Mission Society, New York, N. Y.; the Rev. Dr. Ernest M. Halliday, general secretary, Church Extension Boards, Congregational and Christian Churches, New York, N. Y., and president of the Home Missions Council; the Rev. Dr. Charles E. Schaeffer, general secretary, Board of Home Missions, Reformed Church in U. S.

Left to right—standing: the Rev. Dr. Hermann E. Morse, administrative secretary, Board of National Missions, Presbyterian Church in U. S. A.; the Rev. Dr. William R. King, executive secretary, Home Missions Council, New York, N. Y.; the Rev. Dr. Mark A. Dawber, superintendent of rural work, Board of Home Missions and Church Extension, Methodist Episcopal Church, Philadelphia, Pa.

SIGNING THE COMITY AGREEMENT

This joint sense of responsibility links together in a bond of union, formally represented by the Agreement, six denominations: Northern Baptist, Congregational and Christian, Disciples of Christ, Evangelical and Reformed, Methodist Episcopal, Presbyterian in U. S. A. These denominations have 59,100 churches and report 11,050,000 communicant members. As generally computed this indicates a total affiliated constituency of approximately 33,000,000.

The Agreement of the Home Mission Boards to control expenditures according to definite conditions means much in the way of closer relationships:

First, it means enlarged fellowship and cooperation. The uniform control of expenditures is for the purpose of doing more and better work. The Agreement aims at greater efficiency and to eliminate waste. It is not an Agreement to reduce the amount or quality of religious work in the United States.

Secondly, the Agreement will call forth greater inter-denominational executive leadership. New responsibility is immediately placed upon the executive secretary of the Home Missions Council. It minimizes ecclesiasticism and the social inheritance of ecclesiasticism is a strong factor at the present time in keeping these denominations apart.

Thirdly, the Agreement looks forward to expansion. It is not a blueprint which marks the limit to development; it is a set of principles for directing growth.

Fourthly, the historic procedure of Councils

The National Comity Agreement

1. Each Board will, in whatever manner it deems appropriate, notify its denominational representatives, in each state for which the compilation of data is completed, as to the fields of that denomination which appear to be competitive, to permit verification, correction, or amplification of the data in hand.

2. The Boards or their appropriate state bodies or local ecclesiastical unit will jointly submit all fields which appear to be competitive for consideration and adjudication by the Comity Committee of the State Home Missions Council or Council of Churches, where such a body exists.

3. The Boards will unite in requesting the appointment of a special Joint Comity Committee in each state which does not now have a State Council with the understanding that such special Committee will represent at least these five denominations or so many of them as have work within the bounds of the given state. In such cases the fields which appear to be competitive will be submitted to the special Joint Comity Committee for consideration and adjudication.

4. Each Board agrees to limit its grant to any field named on those Master Lists which appears to be competitive to the period ending October 1, 1935, pending consideration of such fields and recommendation thereon in accordance with paragraphs 2 and 3.

5. Each Board will urge that a similar procedure be approved by its denominational units which conduct their Home Mission work outside the budget of the Board or which make supplementary grants to aided fields.

6. The Boards will request the coöperation of the Executive Secretary of the Home Missions Council in the follow-up of all these cases. If possible arrangement will be made to have one Board representative and the Secretary of the Home Missions Council meet with each state group when these fields are considered.

Signed in the office of the president of the Home Missions Council, New York City, May 17, 1935

as agencies for bringing about solutions of difficulties in Christian church life is given a definite place in the relationships of these six denominations. The state Comity Committees are Councils with a new name for a specific purpose.

The Agreement was adopted by votes of the boards of five denominations in January and by the board of the United Christian Missionary Society of the Disciples of Christ in April. At the signing Dr. Grant K. Lewis of Indianapolis, Ind., executive secretary of the Department of Evangelism and Church Development, Division of Home Missions, United Christian Missionary Society, was unable to be present.

The origin of the Agreement was through informal inquiries made by Dr. Halliday of the Baptist, Methodist Episcopal and Presbyterian executives two years ago. The replies indicated that it might be possible for a united step to be taken. Conferences at which the Reformed Church was also represented were held. It was decided to compile the "Master Lists," one for each state and territory showing geographically by city, town or community where all the home mission enterprises of the participating denominations were located. Then the Agreement was formulated as a method for solving the situations where there seemed to be overlapping or competition.

The field work for reviving dormant state Home Missions Councils or Councils of Churches in order to bring about the creation of state Comity Committees where such do not now exist was placed under the direction of Dr. King. He has made one tour to several states and other tours are [*Concluded on page* 307]

Illinois Stems the Tide

By William Robert Hodgson

On June 4, 1934, a newly appointed Apportionment and Promotional Committee of the Illinois Conference held its first meeting. I cannot paint a colorful, or too drab a picture of that first gathering. Financial figures were dark-hued, but courage was present.

Since 1929 Benevolence giving in Illinois had dropped from more than a quarter of a million dollars to the 1933 total of seventy-two thousand—an alarming decline! Something had to be done to prevent the crash of hitting bottom.

We were without a superintendent. Both he and his associate had sought fields of service elsewhere to relieve the Conference of the financial obligation. Things were cut into the bone. The very framework was in danger. Consideration was given to using a larger share of the Benevolence gifts in order to secure a superintendent and to carry on the work in the State. But this would mean less for performing the actual work that mission money is given to perform. No, we would not ask our mission boards to suffer. The fear and inability which had tightened the purse strings and deafened the ears of those who once gave so generously, and often carelessly, to carry on our world-wide task had made the plight of the needy fields severe to the extreme. We would not stress the stringency. It was decided there and then that there would be no changing of the percentages to be given the various causes in order to relieve our Conference strain.

One year has passed since that first meeting. We are now celebrating the stemming of the ebbing tide in Illinois. Our Benevolent giving is 15 per cent ahead of last year. Why? Because economic conditions are a little better? Yes. But this is not the only answer. Illinois is not the favorite area of recovery—yet the national recovery in Benevolence giving is far behind that in our state. We believe the work of the Promotional Committee has had something to do with the courage and hope that prevails, with the increased giving that we witness.

WHAT HAS BEEN DONE?

In the first place the Conference Committee asked each Association to appoint a committee of three to work with the Conference Committee.

These eleven committees met in Chicago with the Conference Committee and there it was decided that each Association would carry on its promotional work and be responsible for the same.

Secondly: A together-we-go-forward speakers' campaign was launched. The Commission on Missions coöperated to the fullest extent, and arranged with all the agencies to furnish speakers. The Association Committees arranged the itineraries. Everywhere possible the speakers spent two days, making a personality impression and forming invaluable friendships. They gave their message to congregations, men's groups, women's groups, young people's groups, in the churches, at luncheon clubs, in schools and colleges. They met with informal groups invited to private homes for the evening and visited men in their places of business. From all over the state we have received enthusiastic reports of what these rare spirits have done to inspire interest in missions. Two hundred and one churches were reached by twenty-three speakers who gave a total of two hundred and eighty-three days. An astounding number of churches to be reached by personal cultivation in three months!

Thirdly: In the late fall of 1934 the Association committees made visits to their churches and encouraged generosity and sacrifice to get in every cent by January 10. Splendid results were obtained. The speakers' campaign had prepared the way.

Fourthly: With conviction and courage a budget was adopted for 1935 calling for a 10 per cent increase over 1933, which proved to be a 16 per cent increase over 1934. Each church was asked to assume this pledge. Where a church found it impossible the Association Committee found a church or churches to assume the amount in default. Almost the entire sum is in view, and the Conference treasurer reports healthy receipts. [*Concluded on page* 314]

A New Deal for the Chinese Church

An experienced educator gives impressions gained from his fourth visit to China

By T. H. P. Sailer

JUST as in secular education our greatest progress has been made in improving and supplementing the old fashioned class-room method of recitation, so in religious work our next great advance will be in the improvement and supplementing of the conventional methods of the Church.

While in China I had many interviews with Christian leaders, Chinese and foreign, on the subject of the Church. There was a general consensus of opinion on two points: first, that the average church service in China does not attract the educated; and second, that it does not greatly edify the uneducated. To this of course there are exceptions. But the trend of opinion was that the Church as we know it, coming to us with hallowed associations of the past and ministered on the whole by men of fair ability and spiritual power, made much less appeal under Chinese conditions than it does to us. Uninspiring church services are no rare phenomena in America; they are more common in China. The idea of public worship is not part of the Chinese inheritance. The pastorate does not attract men of the same grade of ability as in America.

AVOID EMOTIONALISM

At the other end of the intellectual line the illiterate are being deeply stirred by emotional evangelism. Revival movements have been in progress for some years, attended at times with extravagances. Manna is reported to have fallen from heaven, and voices from above have been heard. A man was raised from the dead, and a divine light was seen to descend on the head of a Chinese evangelist. I heard one of these men who made Billy Sunday seem tame and sedate. To me such extreme emotionalism seemed forced, but it evidently gripped the unsophisticated audience powerfully. This same man denounced Sherwood Eddy and Stanley Jones. At Hangchow he persuaded the bulk of his audience to promise not to attend the Eddy meetings which were scheduled shortly afterwards.

It looks as if the Church in China needs some sort of reformation.

REFORM NOT FROM WITHIN

Some years ago Dr. James E. Russell, then dean of Teachers College, Columbia University, made a remark in my hearing to the effect that new ideas never came into education from within the established organization but rather from without. I may be somewhat misquoting the statement, or the statement itself may be too extreme, but it has a lot of truth in it. The great names of the past two centuries in education are not those of educational officials but of outsiders. Rousseau, Pestalozzi, Froebel, Herbart, Dewey, were all of them independent thinkers and experimenters whose ideas were taken over by administrators who had not the wit to originate them.

Something similar is found in the Church. No ecclesiastical authorities invented the Sunday school. It was worked out by Robert Raikes and taken over. The church had no organized missionary enterprise. A few students under a Williamstown haystack formed a plan and approached the church leaders in fear that their proposal would not be accepted. The Church was failing to reach young men so George Williams led in establishing the YMCA. Institutions like the school and church are not prolific in originality. They tend to resist innovations and when they establish them to reduce them to conventionality.

What the Chinese church most needs is a new deal; not only greater spiritual power in the use of the conventional methods, but a discovery of more effective methods through experimental work. When the disciples of John asked Jesus

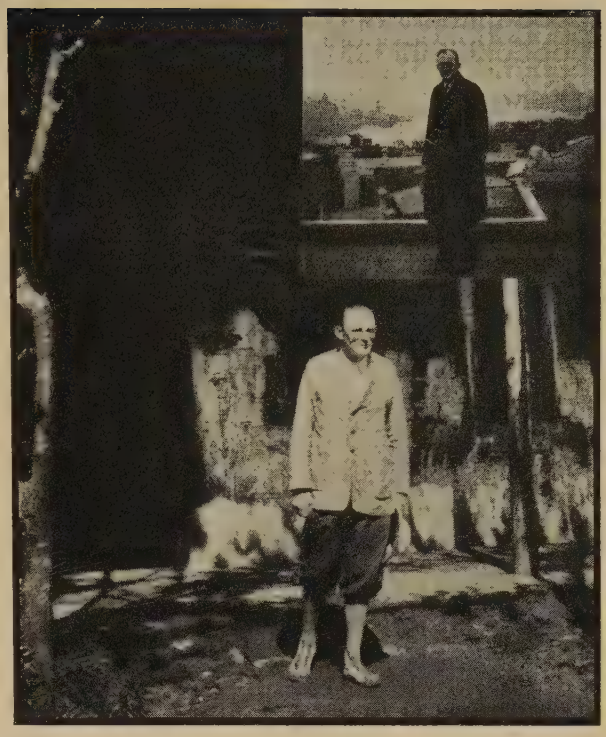
whether he was the Messiah he told them to report to John not only things heard but things seen. Some of the work that interested me most was the appeal of Christianity to the eye.

JIMMY YEN A SAMPLE

I spent three days at Tinghsien, inspecting the work of James Y. C. Yen, familiarly known as "Jimmy Yen." He was the man who evolved a system of teaching reading to the illiterate, the so-called thousand character system now widely used all over China. He undertakes to meet the four great evils of China: ignorance, disease, poverty, and lack of coherence; with the four great remedies of education, health work, efficiency methods, and coöperatives. I was impressed particularly with three things: first, the extraordinary ability of Dr. Yen to inspire people with his ideals; second, the quality of the staff he had assembled, men who would hold professorships in universities, but who are accepting smaller salaries and greater discomforts for the sake of contributing to this work; third, the real ingenuity displayed in adapting methods to the circumstances of the poverty stricken, conservative and largely illiterate village people.

The health work is an excellent illustration of the last. A survey indicated that in four hundred and seventy-two villages of the district chosen for experimentation the average amount spent on medical care was thirty cents Mex. a year, somewhat less than a dime in American money. Manifestly this would not support a trained physician in each village or even group of villages. What was needed was a plan that the traffic would bear, something worth while that people could yet afford to pay for.

First a central hospital was set up with facilities for diagnoses, operations, nursing, and research. This is the brains of the system and to this difficult cases are sent. Next half a dozen or more dispensaries were located in the district. These were in charge of B grade physicians with assistants. At these towns daily clinics were held and supervision given to village work. But what the villages could really afford were emergency men with inexpensive kits. The men were chosen by the villages themselves, the only qualification being graduation from a literacy class. They were assembled and given ten days of training in



Two views of George Shepherd

very simple remedies, and then sent back to their villages with kits costing three dollars each and containing ten remedies. The first four were for eye diseases which are terribly prevalent. A school survey indicated that 58 per cent of the children had trachoma. The next four articles were for skin diseases which are also widespread. The last two were aspirin and soda mint. The Chinese were strictly warned not to attempt anything outside of their repertoire, but to refer all the more complicated cases to the nearest dispensary. As a matter of fact it was found that in ten thousand cases only 4 per cent had been treated incorrectly. In addition, the village agents were taught vaccination, construction of model wells, and registration of births and deaths.

By this means an immense amount of suffering could be reduced and efficiency increased at a cost actually less than that of the existing expenditure for medical care. What is beyond the resources of the kits is referred to the dispensaries, and nuts that the dispensaries find too tough to crack are sent to the hospital. Space limits forbid further description. What is characteristic of all these [*Concluded on page* 299]

Pasadena's Project

By Homer H. Elliott

A significant venture in home missions through an inter-church vacation school

One of the most effective ventures in building world friendship through an inter-church daily vacation Bible school on the Pacific Coast is the one at Pasadena, Calif., where between thirty-five and forty denominations are sponsoring a city-wide system of vacation schools. Ministering to over 2400 pupils of twenty-five different nationalities and races, it is a home missionary project of unusual significance. Twenty to thirty schools geographically located in churches over the city reach all parts of the community advantageously. During the last fourteen years over 25,000 pupils have been enrolled in this system.

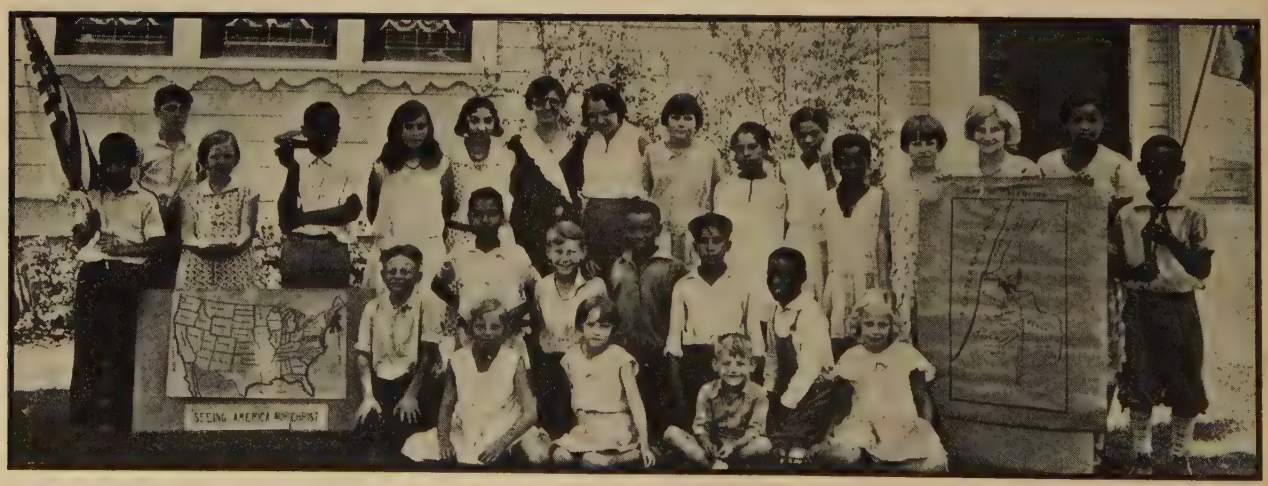
The planning and organization of this enterprise is under the general direction of the Pasadena Council of Religious Education, and the Commission on Christian Education in particular. The latter, made up of educational directors and qualified lay men and women under the leadership of the Council's Executive Secretary, Mrs. H. O. Clarke, are responsible for this vacation project.

Fourteen of the major churches contribute to the budget of the School and eleven others participate and make freewill offerings. Leadership is an important item. All the teachers selected by the Commission are paid though the depression has made it mandatory that more voluntary teachers be enlisted as helpers. The sums paid, of course, are in no measure commensurate to the work done but are given as honorariums to the teachers who give freely of their time and energies to the School. This plan of paying the teachers has raised the standards of teaching efficiency as it makes it possible to get the best in trained public school and church school teachers, and makes it possible to demand attendance at a Teachers' Training Institute which they hold in the spring.

The schools, organized and graded the same as the public schools and graded from kindergarten through the junior high, open immediately after the public schools close and continue for sixty hours; that is for four weeks of school with three hours each forenoon. The schedules are arranged in the morning to meet the various sectional needs. Thus an equivalent of a year's Sunday-school work is done.

A well planned course covering the various phases of religious education in providing an opportunity for definite experience in Christian living and learning is offered, the curriculum including Bible, dramatics, world friendship, civics, home education, Christian patriotism and worship.

However, these materials are always supple-



Here is a vacation school group which includes children of three different colors and of many nationalities—revealing the far-reaching consequences in the promotion of world friendship, religious tolerance and sympathetic understanding that are resulting from vacation schools of the Pasadena type.

mented with a correlated activity program which provides the children things to do while learning. The interracial and intersocial playtime activities are in themselves exceedingly worthwhile. White and black and yellow children, the rich and the poor, the strong and the weak work and play together—and the seeds of world friendship and peace, social and industrial democracy are sown.

For a city of many prejudices, misunderstandings and varied degrees of social standing and degradation as well as a city of wealth and culture, this is a significant plan. The authority of the Council, which includes the leading churches, makes it possible to demand the attention of the community at large. Generous support is given by the newspapers and businesses of the community—an important publicity item in the promotion of a community school of such proportions; for where there is danger that individual churches will feel that everybody's business is nobody's business, proper newspaper publicity, individual church announcements and circular distribution give advanced information of great value. Pupil enthusiasm at the opening of school is of vital importance.

Exceedingly good results have come from this system of vacation church schools. A program with a central organization and setup has prevented denominational competition and overlapping, making it possible to develop a city-wide program, properly localized and standardized, all of which has given a unifying incentive to the various churches involved.

The cost has been low per pupil. Good management, a compact organization and large quantity-buying has made for economy. The depression has compelled them to gradually reduce their expenses. From a little more than a dollar and a half per pupil in 1928, at which time 3,334 pupils were enrolled and $5,103 were expended, the Council has dropped the expenses to below a dollar per pupil during the last few years.

Consistently the schools have paid high in character dividends. This intermingling of nearly a half a hundred denominations and a quarter of a hundred nationalities, and all the degrees of social status has caused many immediate results in wholesome and more sympathetic relationships. All this will have far-reaching consequences in the promotion of religious tolerance, world friendship and peace, and a more sympathetic understanding of each other. Through it all the lowly Jesus of Nazareth, the Christ, our guide on The Way of Life, who loved the little children and pleads today for them to come to Him, has been the head of every school and many have learned, through these contacts, to love and follow Him.

A New Agency

[*Continued from page* 292] An analysis of the attendance shows an approximate total of 140. Of this number 88 were clergymen and 52 laymen (including women). There were 44 pastors, 13 missionaries, 11 executives of missionary agencies, 18 educators, 9 members of the commissioners of the Laymen's Inquiry and 8 student workers. Only 55 were members of the National Committee of the Modern Missions Movement; the rest were guests who had full freedom of the floor but did not vote when the new organization was created. Platform addresses were of a high order and devotional services made the sense of God real and refreshing.

A New Deal for the Chinese Church

[*Continued from page* 297] plans is the care with which conditions are studied in the first place and the intelligence with which adaptation is made in order to meet them with real efficiency. Such care and intelligence are needed in church work.

Hugh Hubbard is applying some of these plans in Paotingfu district. Frank Price has a very interesting piece of experimental work near Nanking. George Shepherd is working along similar lines at Lichwan. These are the bright spots in the prospect of Chinese Christianity. In adequate support and multiplication of such projects lies the main hope of the future.

The Greatest Thing in India

By Fred Field Goodsell

A FEW WEEKS in India have deepened my convictions at many points but one thing stands out like Mount Everest. The Christian Church is the greatest thing in India. Not the Church as it actually is, but the Church as it is to be. The aim of the American Board in India may well be to do our part in establishing a strong and vital Christian movement at the heart of which is a dynamic Christian Church.

The Christian Church is central from many angles of vision. It is not an institution but a fellowship. A fellowship of which Christ is the creative center. We may close schools and hospitals. We may retrench at innumerable points, or we may expand our lines of service. We do not close the Christian Church. We cannot close a vital Christian Church. It is a spirit that lives no matter what happens to budgets. The Christian Church has begun to put its roots down into the soil of India.

The most important people I met in India were pastors of Christian churches. Some of them are well trained. Some of them lack suitable training. Many of them know the nature of their task and afford inspiring leadership to their own people and to our missionaries. They have caught glimpses of what Christ can do for India and they are seeking to be true to the heavenly vision.

To some a Christian church in a village or town in India may seem insignificant compared with a great college or university or hospital. The biggest mistake the fact finders and the appraisers of the Laymen's Inquiry made was to underestimate the importance of the Christian Church. They failed to appreciate how far the Church they actually saw had traveled on the way from non-existence to living reality. It has not traveled very far. What Church has? But the promise of great things is there. It is leaven. It is love at work. It is the Cross lifted up. It is the Spirit of God transforming human life.

One of the happiest experiences I have had is to be welcomed by church after church, large and small, and to be told by pastors of their difficulties and their hopes. Let me be very concrete and pass on the actual remarks of one pastor:—

"This church was organized in 1841 by Rev. X. We hope to celebrate our centenary after six years. This has been a self-supporting church for a very long time. We are a mother church to all the churches in the district round about. Sometimes on our annual Church Day we invite our village people. We are not large in numbers but we are striving to be great in spirit. We are trying to shepherd the Christians of the surrounding villages, thus helping the Mission and the Church Council. Last year our boys and girls with their own hands prepared Christmas presents for many village children.

Our old church building was in very bad shape. One wall had become very dangerous. We are very grateful to the Mission for finding 1100 rupees ($400) towards the repair of the church. Our church itself raised 300 rupees. All our carpenters and all our boys did real hard work in two summer months in 1933 and thus saved 200 rupees. We are happy to work for our church.

The Mission closed the Girls' School last June. The Church asked to be allowed to continue it on a somewhat different basis. We appointed a school committee and they have been collecting funds. Some of our teachers are doing honorary work. With such cooperation we hope our Lord will guide us to continue this school for we greatly need it. We have the great task of building Christian character in the boys and girls of our schools, many of whom come from surrounding villages.

We always pray that God may give us wisdom and His loving Spirit to accomplish our very important work. We ask you and the friends of the American Board to pray for our church that we may have spiritual guidance in all our undertakings.

On behalf of our church,

Your sincere servant in Christ,

March 26th, 1935. Pastor—."

One of the greatest functions of our missionaries is to provide for the careful recruiting and adequate training of the Indian Christian ministry. We have no more significant task.

Station LUHO

By Eugene J. Fan

Eugene Fan and his LUHO station. Hanging above the transmitter is the picture of Edward Cassel in whose honor this station was dedicated

"HELLO, EVERYBODY, this is Station LUHO of Jefferson Academy at Tunghsien broadcasting."

This is the call from our "Eight-cornered Tower" which catches the attention of many a radio fan around Peiping every Monday, Wednesday, and Friday evening. We announce in Chinese, of course, but also in English, because we have quite a few foreign listeners who are particularly interested in our station.

Our dream of a broadcasting station completely devoted to Christian service and mass education was not realized until in the fall of 1930, when a young American radio enthusiast, Edward Cassel (who died of pneumonia soon after the station was built), came to our school as an English teacher, with a big trunkful of radio junk.

Our first broadcast was put on the air one Saturday evening in late October, 1930, with the annual concert of the school as one of the main features on the program. Arrangement was made beforehand that the broadcast was to be received at one of our country churches about fifty miles west of Tunghsien, where the annual Thanksgiving Convention of the Congregational churches of the Peiping District was held. The result was quite satisfactory.

PURPOSE AND PROGRAMS

The purpose of our station is: to arouse keen interest among students to coöperate in the study of radio as a scientific pursuit; to cultivate the spirit among people of using radio as a source of public instruction, as well as of amusement; most of all, to facilitate such work as rural extension and mass education.

We try to arrange our radio programs so that they will meet the needs of all classes of people. They fall into three general groups: talks on current events, everyday science, public health, home economics, rural education, farm management; religious education, consisting of church services, choir singing, Bible stories; entertainment, including music, humorous stories, dramatized speeches. Mr. Hunter's talk on poultry, Mr. Yang on bees, Dr. Wilder on birds, Miss Huggin's children's hour, and Li Hain-cheng's Chinese-American violin, have been great features of our broadcast.

To make our station reach more people we build a radio audience, especially in the rural districts where most people cannot read and write and know nothing about radio. We demonstrate the uses of radio and teach people how to build simple receivers. We build loudspeaker sets for public institutions, and train radio operators. Any organization, such as the country church, the rural school, the hospital, the public center can obtain from us a well-designed receiver by simply paying the actual cost of the materials, and we furnish the workmanship free of charge; our boys in the laboratory need the experience.

Broadly speaking our radio service in this field is very far-reaching. For example, soon after the Nanking station, XGOA, was installed, the order was sent by the Central Government

Edward B. Cassel in Japanese kimono snapped in a Japanese garden on his way to China where he inspired the setting up of the first broadcasting system at Jefferson Academy near Peiping

to all provinces of China that each county must install a radio receiving station for official and public use and send a delegate to Nanking to take six months of radio training.

Our Tunghsien Magistrate, having heard of our radio work, consulted with us about the whole matter, and asked if we could help him solve the problem. Within two weeks we built a four-tube set for him and had it installed in the City Bell Tower (the hall of the city library), where the people of the whole city could enjoy it; at the same time we saved him at least $500.

Radio demonstration is usually carried on in conjunction with the annual agricultural fairs conducted in late fall by the Jefferson Academy Rural Service Center. In fact, radio reception has been one of the big features of the fair, which always draws large crowds from long distances. It seems to the poor farmers like magic when they actually hear someone talking in Nanking, or the most famous actor, Mei Lan Fang, singing in one of the opera houses in Peiping. But what a great joy to them!

DIFFICULTIES

The only radio receiver which will appeal to the average farmer is the crystal set, because it is simple enough for anyone to build and the operating cost is practically nothing.

Owing to the lack of substantial funds, Station LUHO has been limited to a power output of about twenty watts which, although capable of reaching as far as eighty miles, is too weak for listeners with crystal sets. Since we want to build our radio audience in the rural districts, the power output of our station must eventually be increased to at least two hundred and fifty watts in order to cover the entire field of our rural extension.

The second difficulty is the lack of electric power in the rural districts. Batteries, either wet or dry are not satisfactory, because they are too expensive, not to mention the frequent replacement required for successful operation. As a rule, a radio set for country use must be made just as foolproof as possible, and the operation of it must also be very simple. [*Continued on page* 304]

A group of student radio engineers at Jefferson Academy

"At the Sound of the Trumpet"

By Brewer Eddy

THE month of June in the rooms of the American Board brings the opportunity for rallying our friends to face once again the question of the budget and work for the coming year. Next year's plans depend largely upon the outcome of this summer's gallant struggle to close the books on September 7 without deficit. If we fail, the budget must again be cut and more missionaries withdrawn. If we drag back the missionaries, we ourselves are defeated. We win or lose together.

These days will bring hundreds of personal letters from friends in every part of the country, bearing witness to their profound concern as to the future of this work abroad. So much depends upon this feeling of fellowship between our missionaries and those at home who are upholding their hands. The opportunities to express this deep longing and concern are all too few. Across the desk here in the home office we have the evidence that this common interest is one of the closest ties that bind Christian people together.

The *News Bulletin* has already reached the homes of many of you. Some have answered promptly with their checks. Others will be thinking carefully to see if the figures of their last year's gifts can be maintained. In these days of government uncertainties, when fears force themselves into prominence, alibis are easily found by the indifferent. It will require earnest planning to make the gift, but no sympathy need be expressed on that account, for each will be the richer for facing the challenge of sacrifice or even readjustment of personal expense, and deeper devotion is given to those already devoted. It is a real satisfaction, in making this appeal, to know it is "official." The personal correspondence with friends asking for their extra gifts now, has been recognized in all cooperative plans within the Apportionment. Other boards are remembered at other times, but the summer season is indeed the time of testing for all the friends of the American Board. We ask your prayers in these coming weeks—indeed, every form of expression of interest is helpful.

One suggestion as to how to make the gift possible comes from a devoted missionary of this Board: namely, that when money is spent for personal comfort or pleasure an equal amount be set aside for benevolence. For those who make the larger gifts, the matter of the family budget is involved and means careful setting aside of some share of the margin.

The summer number of the *Bulletin* centers on India and China, but news from our other mission fields will be given in the *News Bulletins* in the near future. You will not fail to read Dr. Goodsell's interesting summary of conditions in India. His heart has been deeply touched by the unlimited needs and by the proofs that Christ alone can meet those needs. The intense interest in China's present vital progress justifies further emphasis about that country.

Since my return, I have received a personal letter from Madam Chiang Kai-shek which is well worth quoting. The letter speaks especially of the organization of a "People's Economic Reconstruction Movement," striking at the foundations of China's difficulties. So far as I was able to judge, the vast majority of the missionaries, Y.M.C.A. workers, Chinese Christians and educated leaders, at least in Central and North China, are heartily upholding the progressive reforms so courageously launched by General Chiang. Of course these high purposes have not yet been achieved, but those who read the article in the June number of *Forum* by Madam Chiang, cannot question for one moment the unselfish desire of these two leaders to lift China to new levels. They are both Christians. The present is China's weakest hour. If America and England will stand by their pledges in the Washington Pact, world peace can be maintained and China can be saved.

Here is the letter, written from military head-

quarters of the Generalissimo's forces. His army, at that time, in the finest strategy, was being thrust between the two segments of the communist forces, fleeing from the eastern provinces into the western mountains.

GENERALISSIMO'S HEADQUARTERS OF THE NATIONAL FORCES

Kweiyang, kweichow Province,
April 7, 1935.

Dear Mr. Eddy,

I have your letter of February 2 enclosing your report letter, which I have read with interest. The Generalissimo and I are continuing our travels in the remote provinces, and at present are devoting some time to Szechwan and Kweichow.

Movements are afoot to wipe out opium, as well as the roving remnants of the communists driven out of Kiangsi, and it is only a matter of time when they will be rounded up in this mountainous region.

It may interest you to know that the Generalissimo has recently launched a People's Economic Reconstruction Movement, as complementary to the New Life Movement, with the definite object of raising the standard of living of the people, by opening up the natural resources of the country, establishing industries to manufacture much that the people need from the raw material they produce, securing freedom from exploitation for the people, and giving them security for life, and property, as well as providing security for investments, etc.

This Movement should do what has been wanted in China, in the way of the development of a new policy on the part of the Government for the betterment of conditions of life and advancing national interests.

The principles of the Movement are now in course of preparation so I am not able to enclose a copy. You will, however, no doubt see them in the press in course of time.

The anti-communist campaign is progressing as satisfactorily as can be expected in such a sea of mountains as characterizes this region. They have no strongholds and are being kept on the run continuously by the Government troops. The latter are handicapped by the necessity to proceed according to military plans, while the communists are able to go as they please. Their mobility is, therefore, much better than that of the troops, and they are able to get through the mountains and over them faster, in twos and threes, than the troops can do. They also live off the people, whereas the army no longer does this, and have to transport supplies with them. The communists now follow the policy of avoiding contact with the Government troops, and seem to be continuously trying to get into areas where there do not happen to be any Government troops.

Yours sincerely,
(Signed) Mayling Soong Chiang

It is because of such a letter and of recent news through newspaper articles from the Orient, through letters from our missionaries, and from reports from Dr. Fairfield's first hand study which many are now reading, that we are convinced a national movement of major importance is taking place in that great land, and that its close connection with the missionary influence exerted by our institutions can be easily shown.

And here is the challenge: If any friend of the Board thinks he can give nothing this summer, will he pray, for a few days, that the opportunity to make a gift may come to him, and see if the prayer is not answered before September 7.

It was only at the sound of the trumpet that the people of Israel moved upon the walls of Jericho. At this minute, that sound rings in our ears across the needy lands of all the earth.

Station LUHO

[*Continued from page* 302] The most expensive items of a crystal set are the aerial and the earphones. How could we reduce the cost of these items for the farmers we teach how to build them? We have used iron wire which has worked quite as well as the regular copper. And Miss Alice Huggins, writing to her friends about our radio work, added:

"If any of you happen to have old earphones, don't throw them away. Send them over to us and we can make good use of them." She received sixty pairs.

"RURAL EDUCATION THROUGH RADIO"

That is the motto of Station LUHO. It may take several months to teach an average farmer to read and write one thousand characters, but it takes practically no time to teach him to listen to a radio program. But who are going to teach him and how? Educating people by the millions is no easy task. It requires careful study, adequate planning, and repeated experiment. During the last two years the number of broadcasting stations has been greatly increased. Those who have read [*Continued on page* 307]

Church Officers' Visitations

By

Robert Grenville Armstrong

Mr. Armstrong

COMMENTS FROM TYPICAL CHURCHES VISITED

"I WISH to testify to the great value of the workers' conference in making the whole church life more healthy and vigorous," said Rev. Leonard Gray of Lebanon, N. H. "It was the means of increasing our benevolent giving a bit above last year, and of the church over-subscribing its budget."

"The visitation was more than successful in many ways: in creating a deeper sense of responsibility on the part of the official group in our own church; in creating a deeper interest in the work at large; in giving a better understanding of the work which is being done in the State." Thus, Rev. Willis Eugene Smith of Keene.

"The greatest value is the new sense which comes of our relation to the larger work," adds Rev. William S. Gooch, also of Keene, N. H. "Too many of our people, even officers, think only of the local church. If every minister and committee would attempt to formulate, before you came, their specific problems, then your visit would be of the greatest possible help."

"Frankly, it did not meet with a very enthusiastic response here," wrote David Hatch of Dover. "Nothing very pertinent to the local situation was discussed. I think it would have helped a lot if I had met with the committee beforehand and gotten them primed to raise a few questions themselves. I think they wondered what it was all about."

"I am very sure that the informal after-dinner meeting here in which you met an interested group of people representing the churches of Nelson, Harrisville, and Dublin was most valuable," wrote Rev. Benjamin Andrew of Dublin.

"The following points gave it an advantage over the regular World Service Team visitations of previous years: It sought a conference on mutual interests rather than promoted a cause or plan; it emphasized churchmanship and its responsibilities in a local and world way; it was informal; it enabled the local church to appraise its work in a relative way by furnishing the background of facts as to what other churches were doing; if followed up year after year it will strengthen the bond between the Secretary and the local churches and guarantee a valuable contact between the churches and the world work at least once a year; the smaller groupings of churches makes possible much more personal and intelligent approach to the various fields."

"I am tempted to feel that slightly too much emphasis was laid on the larger aspect of the situation: before that can be fully grasped by the people their own acute problems must be considered," wrote Winthrop M. Mager, the student pastor of Union and Wakefield.

"Those acute problems were coming to the front just as the conference closed; if more time had been given to them the whole conference

would have been even more productive. They need to grasp the importance of their individual work in the church."

"We ought to be ashamed of ourselves for not doing more," commented a member of the official staff to Rev. Henry Stallard of Berlin.

"We ought to do everything possible in order to bring our church back to at least the amount it gave before the depression," said another member.

"Dr. Cross and Secretary Armstrong did something that nobody else could do. They had their special technique that does wonders."

"Secretary Armstrong's chart made it [the whole set-up] more vivid."

"We hope that we can have another conference."

"How can these fellows carry on without our coöperation?"

"Successful from the standpoint of arousing a deeper interest on the part of the official group of the church," contributes Rev. James English of Manchester, "I can think of nothing better than to have a man like Fred Fagley or yourself sit down with our group and do some thinking aloud and some sharing of convictions. I would like to see a missionary from the field drop in at a meeting of our standing committee in a natural sort of way, rather than to have the atmosphere of setting up a special meeting."

"I think its major benefit was in emphasizing the necessity for a thorough financial campaign and continuing effort," wrote Rev. Thomas Goodwin of Littleton, Chairman of the Committee on World Service for the Conference. As a pastor I find it a real help to have the State Secretary or other denominational leader come in and say some of the things I try to say. Thereafter such ideas are not considered merely a pet notion of mine, but as accepted policy in the denomination."

"I have just one constructive suggestion"—this from Rev. George Gilchrist of Tilton—"which came from a couple of women present. That is, that you give us another visitation sometime, accompanied by a woman instead of a man, and give particular attention to the problems of the 'women in the church.' "

SUMMING UP

Such favorable comments and constructive suggestions might be gathered from all of the ninety or more churches already visited in the New Hampshire Conference. The Secretary has come to feel that this method of approach has values that go deep and that it should be used for some years to come.

Is it not a point of vital criticism that we have had the itch to change our methods of approach, to tinker with the machinery too much? A good plan no more than gets fairly launched than someone comes along suggesting that it be ditched in favor of something new. It takes more than a year to get our churches acquainted with the simplest plan. What we need is not yearly tinkering, new slogans, shiny devices, but a well thought out plan of advance covering a five- or ten-year period.

"Don't be a swivel-chair man! Get out into the field!" wrote good old Dr. Emrich to this Secretary upon his assuming the responsibilities of his present office. And for a Secretary of a Conference to sit down with the official group of a church is much akin to a pastor making a pastoral call. Where this group comes to know the Secretary the whole broad work takes on a greater reality. Incidentally, the Secretary finds through this means a splendid way of recruiting his lay leadership.

A very real value in the C.O.V. is just this approach through the problems of the local church. That is why it has not been wise to use men from the mission fields who have not had definite pastoral experience in our New England churches. As the local problems are faced squarely, sympathetically, as helpfully as possible, a confidence is built which makes an easy bridge from the local situation to the problems of the Conference and of the Boards.

Intimate contact with the official group of the church is another advantage. Have we not been worshipping at the shrine of numbers too long, registering our protests because we weren't speaking to large masses of people, wanting to appear on platforms rather than to sit down and talk the thing out with an individual here and there?

After all, it will probably be found that Jesus' method of selecting a handful of men to bring in the Kingdom was safer than leaving it to the thousands gathered upon the hillside to hear Him speak. Have we not got to build up our

real constituency through hand-picked men and women who have caught the vision by a personal persuasion that has gone deep into their hearts and souls?

The C.O.V. offers this opportunity, but only as the visitation is repeated from year to year. If, however, the official body of the church is converted to the whole program of the church, then the results will come.

If the C.O.V. is conceived merely as a promotional scheme it is doomed. If it is conceived as a vital way of facing the whole task of the Church, then we have an instrument capable of wide uses. It would bring to the group of the local church not only the State Secretary but other officials of the denomination.

The best approach that the Council for Social Action could possibly make would be through the C.O.V. Fred Fagley's plan for a series of C.O.V.'s to think aloud about churchmanship is fundamental to the life of the Church.

We have a plan here that is not spectacular, that doesn't call for platform oratory, that isn't a flag-waving, hurrah-boys stunt, but that is a thoughtful, definite, intensive method of cultivation of a real churchmanship that will eventuate into a full support of the whole task of the Church. The results may be slow in showing but they will be worth far more in the long run. We have got to create the soil out of which the fruits shall come before we can expect those fruits.

The Comity Agreement

[*Continued from page* 294] mapped. In each tour he is to be accompanied by one or more denominational secretaries.

While the Agreement is only between the national boards it provides that each board will recommend the adoption of similar principles by state and city mission bodies.

The Agreement is based on the viewpoint that church life in the United States should be built up from the local communities. It seeks to bring religious unity into the community and has been adopted with earnest hopes that the contagion of the spirit of unity will spread from missionary communities to those whose churches are all self-supporting. The increased effectiveness of Christian work by such a spread of the spirit of unity will bring new zest and courage.

The drawing closer together of these six denominations with an affiliated constituency of one fourth the population of the United States should lead to a united influence which has been lacking in a divided Protestantism. These six alone represent half of Protestantism. Other denominations too may join. The door is open. There are the three large southern denominations: Baptist, Methodist Episcopal and Presbyterian with 7,325,000 communicant members; there are the exclusively Negro Baptist and Methodist Episcopal denominations with 5,200,000 communicant members.

Then there are the various Lutheran Synods reporting total parish memberships of 4,500,000 and the Protestant Episcopal Church with parish rolls of 1,875,000. These groups and the "ecstatic sects" compose 95 per cent of Protestantism in America. The other leading religious groups with their approximately affiliated constituencies are the Roman Catholic with 20,000,000; the Jews with 4,000,000 and the Eastern Catholics with 1,000,000. The Mormons report 650,000 members and the Christian Science Church 200,000.

In hamlets, towns and cities throughout the country there should be greater up-building of nobler life because the six denominations have reached a larger comity. The spiritualizing of all the relations of life is the task of the churches. The six denominations should do their part better than ever before in helping to make the spirit of the Master prevail in the nation.

Station LUHO

[*Continued from page* 304] Rev. Ernest T. Shaw on "Radio Broadcasting in China," in the January issue of *Asia* can see very readily the significance of its rapid development.

Yu Ying School, in Peiping has, under Mr. Shaw's directorship, built a 30-watt station for educational broadcasting. While on furlough this year, he is making [*Concluded on page* 309]

All in the Day's Work

It is ten o'clock on a spring morning in the office of the Pension Boards, and the day's mail for the Board of Ministerial Relief has just been laid on the General Secretary's desk. Let us stand by as he goes over the letters,—which provide a good cross section of the daily work of the Board.

FROM PACIFIC TO ATLANTIC

Mrs. R. writes from the Pacific Coast that a serious accident has forced her daughter to give up her teaching, and that she has had to go to a sanitarium, with the prospect of a serious operation later. Mrs. R.'s husband was a pensioner of the Board and during his long illness his grant was supplemented by extra checks from the Emergency Fund. After his death, Mrs. R. wrote that she and her daughter would get along without further help. Now with the daughter's salary cut off, she turns to the Board again for assistance. A check from the Emergency Fund covered immediate needs, and further help must be given until the daughter can take up her work again. Mrs. R. and her husband had forty-four years of service with our churches.

Mrs. P. writes: "On March 30th I was taken to the hospital for a blood transfusion and a week later had to go back for another. A consultation of doctors today has shown that an operation will be necessary. I was shocked to get the hospital bills: $80 for the first treatment and $56 for the second. You can imagine where the April check went." She is another widowed pensioner with an only daughter, a teacher whose salary has been severely cut. A sympathetic letter went in response, with the promise of some help from the Board when the total expense was known.

Mrs. N., whose letter comes next, is a younger widow living in New York state. Her husband was taken to the hospital last January for a serious operation and died two months later, leaving her with four dependent children, two boys in high school and a boy and girl younger. His salary was $800 a year, which gave no opportunity for savings to meet the expenses incident to such an unexpected disaster. The Christmas Emergency Fund again came to the rescue to meet immediate needs, and Mrs. N. is hoping to secure some state aid for the two younger children, although innumerable "regulations" have so far delayed definite action. She has no other resources except a few hundred dollars left from a small life insurance, and all the help that the Board of Ministerial Relief can give will be pitifully small to meet the living expenses of the family during the next few years while the children are finishing their education.

The next letter is from a retired minister in the Middle West, a victim of the depression years. His daughter, who graduated from college in 1934, has a small salary as a teacher and that, with the grant of the Board, constitutes the entire family income. "All the years of our ministry," he writes, "we were independent and had made every provision to care for ourselves when forced to retire; and we would have been comfortable now if it had not been for the economic crash."

Another minister of seventy-one writes, "When I applied for a grant, I had hoped to secure some small position that would add to my income, but I am told that any one past seventy is excluded from active work in the church. Without any extra income, the grant of $200 from the Board will be insufficient to keep me, and I am writing to ask if the Board can grant me a small increase beginning July first. Taxes are higher and the cost of living is greater." He served the Congregational churches of the Middle West for forty-one years. Is it not right that he and his wife should be made comfortable in their declining days?

THE GRANGER HOMESTEAD

Mr. J., another minister still in good health but apparently beyond the age when pulpits are open to new men, is among the unemployed ministers whom the Board has been carrying on its emergency roll for the past year. He has now given up hope of securing a parish, and writes to ask if he can be received at Granger Homestead. The death of his wife last year has left him without a home, and he is glad to seek the shelter of this beautiful home, where the generosity of Miss Antoinette Granger has made

it possible for a number of our retired ministers and their wives and the widows of those who have gone on, to find a blessed haven in their declining years. Mr. J. is now established in the Homestead to his great comfort.

GIFTS AND GRATITUDE

Some interesting personal gifts come next—a check from a widow annuitant of the Annuity Fund, who sends a small contribution to the Board of Relief in gratitude for what their annuity has meant to her husband and herself; a check for a tithe of his quarterly grant from a pensioner of the Board, who continues a lifetime practice in this way; and two Easter gifts, one from the devoted daughter of a Congregational minister, in memory of her father and mother, whose later years were made comfortable by a grant from the Board of Ministerial Relief, and the other from two sisters in New England, who for ten years have faithfully sent their Easter and Christmas offerings.

Conspicuous among the "thank-you" letters in acknowledgment of the regular quarterly checks is a letter in response to an emergency check sent because of illness. Mrs. J. writes: "I cannot tell you how glad we were to get the extra check. I was in the hospital for a month. The children took charge of everything and did it very well. The two younger girls went to school every day and Ludmila to work. They came to see me frequently and one day they appeared with a larger smile than usual, saying 'Mother, what do you think; Dr. Reed sent us a check for twenty dollars. We have put it away so that it won't get lost until you get home.' Thank you also for the quarterly check. I assure you every cent of it will be wisely spent." Her husband, a pastor of Slovak Congregational Churches, died thirteen years ago, when the youngest daughter was a baby. She and her three girls have managed to get along by themselves until two years ago, when her health became so poor that she was obliged to ask for help until the two younger girls get through school.

The Board of Ministerial Relief faces a steady and relentless decline in the regular church giving, together with an equally steady and urgent call for help from those who seem entirely worthy of the beneficence of the Church which they have served. On May first, the number of pensioners on the roll of the Board of Ministerial Relief was 646 in comparison with 630 in 1934; and at the May meeting of the Administrative Committee the number of releases by death and discontinuance of grant was twelve and the number of new applications twenty-five. Of the latter, ten were from ministers and widows whose record of service was thirty years or more, four more than forty. Apportionment receipts of the Board for the first four months of 1935 were one-half of what they were in 1932.

What will be the answer to these good men and women as they close their long and faithful service? Must the Board for the first time say, "The churches have nothing for you?"

Station LUHO

[*Continued from page* 307] an extensive study of educational broadcasting in the United States. If we can get all the different missions in North China interested in this kind of service, some day we may be able to build a North China Christian Broadcasting Station!

At present we are planning: to increase the power output of our station to at least 100 watts so that we can cover a larger territory; to build public address amplifiers for outdoor lecture and entertainment use; to install at rural churches receivers with loudspeakers so that the church people can listen to our programs—which will be a great help to the country pastor; to teach children in the country schools to build simple crystal receivers—once children become interested in this work their parents will be likely to.

In conclusion, we wish to say that, however small and insignificant it may seem compared with many other stations in the country, we do love LUHO and love it very dearly. We love it not merely because we have built it, but because of the lofty purpose it stands for, namely, *Christian Service*. We sincerely hope that as it grows bigger and stronger, the voice, energy and power of LUHO may help build an abundant life for the millions of poor in rural China.

Rare Jade

By

Helen Wiley Dutton

FOR MANY years now I have been learning priceless lessons in some of the arts of common, everyday living from my Chinese friends, whether in homes of the rich or poor, educated or illiterate. My Chinese sisters have taught me much that I never could have learned in a lifetime in America among my own friends.

MRS. WANG

Her husband went to America to study for two years in Oberlin Seminary. She stayed behind to take care of their six children. During the first winter the brightest of their five little girls contracted diphtheria and died. Three of the other children were down sick with it at the same time. Mrs. Wang took care of the children with only the help of the old serving woman. They had the services of a western-trained doctor, but no trained nurse came to relieve her. Day and night she walked from one little bed to another.

The father of these sick children was thousands of miles across the sea. When the flower of their little family slipped away one night into the arms of her Heavenly Father that brave mother bore her grief and anguish of heart alone. She would not tell her husband nor allow anyone else to tell him for fear it would interrupt his studies, and because he would have to bear this sorrow alone in a foreign land. She would shield him yet a little while because he was so far from home. Just before he started back to China she told him.

I never heard a single complaint from her lips; she was always bright and cheery. Only once did the tears come and that was when she told me about the little girl's illness and death. In her sweet, quiet, patient way she accepted life as it was meted out to her, and she didn't even dream that she was being brave and courageous about it. It wouldn't have dawned upon her to have acted otherwise.

MRS. WANG'S BROTHER'S WIFE

She has taught ever since she was married, with only enough time off to bring three children into the world. Her husband took his college course after they were married; she was eager for him to go and willing to help him, but while he was studying there was no income, and someone had to earn the bread and butter—in their case, noodles and millet—for the children.

So, during those four years she taught school. Being mother *and* father *and* school teacher kept her tied down the waking hours of every day and seven days out of the week. Did she ever grumble or complain or think her lot in life hard? Never! She had a glorious look on her face every time I saw her, as if she thought life was too good to be true.

Mrs. Wang's brother's wife and children

Her husband is through college now and has a good position in one of the large banks in Shanghai. For the first time in ten years Mrs. Wang is having a rest from teaching and can devote her whole time to her family.

MRS. WEN

Her mother, sister and baby brother were killed by the Boxers in 1900. Her father was one of the most radiant Christians I have ever known. He never made an enemy, and I have heard it said that he never did a dishonest thing in all his life.

Until her fifth child was born Mrs. Wen taught in the Woman's Bible School. She had to give it up then, and now she doesn't need to teach as Dr. Wen is superintendent of the hospital. The oldest daughter, a bright, beautiful girl of eighteen, is following in her father's footsteps and is studying medicine in one of our Christian medical schools.

Salaries are small in China, but the standard of living for young educated couples has been rising steadily for the past fifteen years. They demand more than a one-room house. They want to give their children better food and an education. I humbly bow my head in profound admiration before my Chinese friends who can keep a home looking spick and span, care for several children, and hold down a job outside, all with such ease and efficiency and charming good health.

Mrs. Wen, Dr. Wen, and children

Mrs. Wen attends prayers at the hospital every morning. She gets six children fed, washed and dressed every Sunday morning for hospital church. Her little boys all have sweet voices and they often sing special music for the service.

After the hospital service is over Mrs. Wen goes into the city to the Community Church. In the absence of the regular organist she plays the organ. She is a deacon and sits on many of the church committees. The poor and sick come stumbling to her door and a ring of the camel-bell over the gate brings a helpful and sympathetic friend to their rescue.

MRS. CHU

Her husband has a medicine shop now in a small village not far from our city; he used to be our hospital pharmacist. When they lived here I used to go and see her often and always came away feeling that I had received a blessing.

I have never heard her complain, but as far as I know she has never had a whole day's vacation since she was married. Some of the time she has had a serving woman to help her, but most of the time she has cooked and sewed single-handed for twelve people, three hundred and sixty-five days out of the year.

Every stitch of clothing worn by the twelve members of her family is sewed by hand—she has no sewing machine. She makes all their shoes! Chinese shoes are made of cloth and a pair lasts a child about six weeks. Figure out how many pairs she has to make during the year!

It is inconceivable that such powers of stoic endurance, such forbearance, such quiet patience and sweet goodwill could be compounded in one small, frail woman. I never saw her face without a smile but once: that was when the ninth baby died, and she cried when she told me about it.

MRS. SUNG

A large proportion of Chinese men who go abroad to study are married. When do their wives ever get a chance to go away and study? They must stay and look after the family.

Mrs. Sung's husband went to Oberlin for his graduate work. Since his return he has been teaching in one of the outstanding Christian colleges of China.

Mrs. Sung is a beautiful, charming woman. She plays the piano as if she had been born playing it. I heard at one time she was the best pianist in Shanghai. One evening, not long ago I heard her play. She captivated her audience with her exquisite charm and beauty as much as she moved them with her heavenly music. As I sat and listened I thought how much she would have given for just one year of study in Oberlin Conservatory. But for her this thought must remain forever a far-off dream. She will not allow herself to be made unhappy because it is impossible to realize her ambitions.

Wilderness Foot Logs

By Dora Read Goodale

The story of the threefold development at Pleasant Hill

A FEW years ago this whole region was known as "The Wilderness," and now look at it!

Plenty of wilderness still, but under a cross fire of observation between the pro's and the con's of TVA—for isn't it part of the Tennessee Valley, that huge prospective testing-ground for a planned and socialized community life?

Within easy driving distance are Cumberland Falls, the glory of eastern Kentucky; Norris, with both town and dam still in the making; and, nearer yet, Cumberland Homesteads, perhaps the most promising of the various federal subsistance farm projects.

Gorgeous scenery; traditions of Andrew Jackson and Daniel Boone, of frontier fights and Civil War conflicts, abandoned coal mines and lumber camps, add to the picturesqueness of our background. Moreover, there is a certain glamour of romance about the district due to the handsome highlanders with their piquant speech, and to tales liberally embroidered with gun play and moonshine.

Half a century since, it was truly a wilderness, with vast stretches of oak forest; a "settlement" meant a patch of half-cleared land intersected by muddy lanes or blind trails leading to a few scattered log houses.

This is still an accurate description of much of the Plateau. Go back into the coves and hollows and you will find hardly a foot log, metaphorically speaking, to bridge the chasm between the fierce independence bred of isolation and the mutual adjustments of an ideal coöperative community.

A foot log! If you know your Cumberlands you have more than once crossed a dry gulch or roaring on one of these primitive bridges: a single tree-trunk, laboriously squared with a broadax.

OUR FOOT LOGS

In our particular settlement (Pleasant Hill, Tenn.) stands a little box-like building of weather-beaten gray boards, put up some fifty years ago by a few of the early settlers: the town's first public building! Having gone that far, the good fathers felt privileged to call on the Lord for help, and did so through the American Missionary Association—AMA, the first of the alphabeticals—which responded by sending a teacher to open a three-months' school.

She in her turn suggested the need of a missionary pastor, and so convincingly that in that same year a gallant Yankee parson, the Rev. Benjamin Dodge, was dispatched from far-away Maine, and with him his wife and daughter.

What faith and zeal they had, those pioneers of learning and civilization! Already in 1887 a new and larger schoolhouse had been built and paid for, and opened with two teachers and an increased number of pupils. Mr. Dodge, although he was nearing his seventieth year, had himself helped to cut and saw logs for the frame; and to the daughter we owe a description of the raising, the people coming "Thro' the woods and foot-paths, in wagons, on horseback or muleback, or on foot, men, women, and children, mothers with little babies," and with bowed heads asking God's blessing on the great undertaking.

The school was, and still is, a real farm school, and among the early donors stands the name of J. J. H. Gregory, the veteran seedsman of Marblehead, Mass. One of his gifts was a bell cast in the famous Revere foundry near Boston, and for many a year that bell sounded its summons on Sundays as well as on week-days—for as early as '84, back in the original one-room school house, a church of sixteen members had been organized, and for a generation and more its work was closely bound up with that of the growing Academy, the same man ordinarily serving as principal and pastor. From the first, however, it was a church with a "larger parish," and our preacher today carries on his heart the

intimate problems of a dozen humble communities.

Not a stone's throw distant from the said schoolhouse stands another battered, paintless frame building which is likewise an historical land mark—the forerunner of our local hospital! It was opened in 1923, with four beds, two patients, one doctor and one nurse—a fair parallel to Mark Hopkins and student, sitting on the traditional log.

The doctor was a woman, and please notice that women have played a leading part in this story. A woman went all the way to Boston to stir up the AMA in the first place; women were the first teachers; a woman pointed out the need of a preacher; women served a dinner at the church raising—they also raised the boys who did the raising; in fact, their contributions can hardly be calculated. A little feminine "missionary circle" has grown into a Woman's Club with international affiliations, to which in large part we owe our Community House; and without a Community House—but to return to the hospital.

The doctor was not only a woman, but a woman born on a farm and mistress of all a farm's resources. The little hospital which was presently ready for occupancy was a genuine rural health center: the sick were sought out, the causes of sickness discovered and combated, and the health-giving possibilities of country living both taught and demonstrated. Many stories are current of the adventures and difficulties of these foot log days; for the hospital, like the men it ministered to, was "raised hard." Here is one, as told in the racy dialect of the mountains:

"My land, the changes there's been since the sick folks was moved in yander! Coal-oil lamps they had then, and just one big stove to set up to, and a dirt floor in the wash-room, and they biled the cloes in a lard-can! And the main road—lawme, it was no better'n a hog-wallow three months in the year, same as the road is now goes by the house I was borned in.

"It makes me laugh to think of the first time Doctor May ever come out our way. It was in the night-time, must be a dozen years back; the' wa'n't no highway then, and send to Crossville for a doctor, you'd die and be buried and the grass a-growin afore he farly got started. I was a boy, mebby fourteen year old, and grammammy, she was turrible sick with the gall-stone colic. Seemed like she was about to wink out, an I come on mule-back with a led hoss for the doctor to ride. Well, she got on to the hoss, and I tied on her medcine bag behint, and was comin down a good clip with the whip, when she calls out 'Hey! Hold on! Ain't you goin ahead? I don't know where you live, haven't any idy!' Well, I jest sang out *'The hoss knows!'*, and give him a larrup, and off they went lickety-split —I mind me 'twas a master-dark night, ben rainin ever sence sun-up, but I'd tied that bag so's it come down *slap* every step, so I wan't afraid to trusten the hoss 'd git her thar.

"Oh, yes, they got thar—yes, ma'am! But jest like I was tellin ye, it had rained so the branch was rarin all over the road, and when they got plumb in the middle of it, that plaguey medcine bag worked loose and fell off kerplop! Whad she do? Rid on up to the gate, and Pap he lit a rag and somehow betwixt 'em they fished it out, not much the worser for a wettin, I reckon. I'd never heerd tell of a doctor-woman before, but we sure ain't forgettin who come lickety-split and cured Granny of the gall-stone colic."

A school, a church, and a hospital—three common things: as common as the sun and the stars and the wind on the heath. Loyalty and enthusiasm, too, are common: and heroic leaders are not half as uncommon as the pessimists would have us believe. And who knows but that the spirit which subordinates self-interest to community interests may at no distant day be common, even in this stronghold of individualism?

Pioneer Hall, the original building of Pleasant Hill Academy

Defining the Double Code

From a speech over the Columbia network by Rev. John M. Cooper, Professor of Anthropology in the Catholic University of America.

"By the double code we do not mean the double sex code, but rather the broader double code under which we respect the rights of those of our own group and have little or no respect for the rights of those who belong to groups other than our own. Everywhere the world over, among all peoples of all levels and types of civilization and lack of it, we find this code in vigor. It is nothing new. Its origins are lost in the mists of prehistory. It goes back as far and spreads out as widely as does humanity itself. All in all it is perhaps the most striking feature of the moral history and prehistory of humanity. The Christian moral code and this primitive but still prevalent double moral code are obviously in flat contradiction one to the other. The double code runs: Only those of my own narrow little circle of family, kin, friendship, nation and race are my brothers; outsiders are not. The Christian code runs: There is neither Greek nor Barbarian, neither Jew nor Gentile, neither white nor Negro; we are all brothers under the skin, brothers to one another and to one Elder Brother who lived and died for all of us. The double code decrees: Justice to those of my own little group: to others, justice only in so far as expedience or sheer power of compulsion demands. The Christian code decrees: Justice to all, regardless of expediency or compulsion; our just Father in heaven is no respecter of persons or of races; the members of all races are equally His children with equally inviolable rights. The two codes are as unlike as night is from day, as darkness from light. No one who pledges loyalty to the just God of all humanity can for a moment take as his own a code that denies even-handed justice to all but a segment of humanity."

Illinois Stems the Tide [*Continued from page 295*]

We have spared no efforts in the way of personal letters—one man has sent out over five hundred! The Conference Committee (as well as the Association committees) has visited the churches. Every Spring Association meeting was visited by one or more members of the Conference Committee who had a place on the program to speak a good word for missions.

IT HAS RESULTED IN BROADENED VISION

There is a rich fellowship created by this intermingling. A corporate responsibility is assumed by such coöperative work in which so many are vitally concerned that can be had perhaps in no other way. Many have said in their own way: "My parish used to be bounded by my communicant membership,—it now extends to the Conference, and I feel the roots of my interests extending out unto the uttermost parts of the world."

At the State Conference meeting held in May an X-ray of the Promotional Committee meetings was given. Act I showed the Committee in its organization meeting facing the precariousness of the promotional task for missions in the year of 1934. Act II presented the meeting of the Association Promotional groups meeting with the Conference Committee deciding to have the speakers' campaign, to make personal visitations to the churches, to push the Cent-a-Meal boxes, to stress sacrifice in giving toward the 1934 budget, and to assume Association responsibility to raise the 1933 giving 10 per cent as the goal for 1935. Act III was a reproduction of the Conference Committee's meeting held in April this year. Reports were brought in on the projects assumed in the meeting revealed in Act II. The audience sat through this semi-Socratic presentation for almost three hours, informed, amused and at times inspired. There was an Act IV in which many from the audience spoke in stimulated fervor of their renewed vision and consecration to the world task.

Camera News

By Dorothy P. Cushing

OLDEST AND YOUNGEST

You can decide which is which. Dr. Cornelius H. Patton, Secretary Emeritus of the American Board, and Miss Dorothy Birge, daughter of Rev. J. Kingsley Birge and Mrs. Ruby Phillips Birge of Turkey who attended a Marathi tea because Mrs. Birge served in India before her marriage. The picture was taken before the home of Miss Amy O. Welcher in Hartford, Conn.

SANCTUARY

In a lovely setting of flowers, ferns and trees, the Ethel LeRoy Memorial Garden in Ahmednagar, India, makes a cool retreat for prayer for the girls at the high school where Miss LeRoy taught for six brief months. A fountain, a quiet pool and a grotto add charm while low stone seats, mats and books invite to meditation and study. The grotto, shown here, has, at the rear, a window shaped like a cross. By now vines have covered the stones and flowers brightened the foreground.

CLASSMATE

Miss Lucille E. Day (in circle) who was a classmate of Miss LeRoy's and is now a teacher in the high school at Ahmednagar. This living memorial to Miss LeRoy was made possible by gifts from the Indian girl students and friends in America. "Hindus, Mohammedans, Parsis and Christians come to see our 'temple.' Some look for the Idol. They find only a Spirit, with a cross as His symbol," writes Miss Day who sent the pictures.

GLORY GRADUATES

At the top you see the 1935 graduating class of the Glory Kindergarten Training School, Kobe, Japan. Every one of these new teachers has a position. The demand for them exceeds the supply. Down below is this year's graduates of the Model Kindergarten at Glory. In the rear is Principal Catherine T. Akana and several of the teachers. The center picture shows two of the Training School graduates as the Sea Princess and Urashima Taro in the play of that name.

A Devotional Service

By Mrs. Louis Gowdy, Connecticut

"Truly I am full of power by the spirit of the Lord."

Opening Song: "Spirit of God, Descend."

There is one word which has been much in my thoughts of late. We find it used often in our daily papers. We are told that the love or desire for it is the cause of strikes, and wars, and other evils. To gain it men have sacrificed much and in hope of retaining it have given their lives. Yet it is one of our greatest God-given possessions, but few if any know how to use it aright.

I refer to "Power."

The dictionary tells us that power is the ability to do or endure—also influence and strength. I have asked myself why should we so desire power and where from shall we get it and how—and I have turned to the Bible as we as Christians may do, and I find some answers there. In Isaiah 40: 28–31 we read:

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding.

"He giveth power to the faint; and to them that have no might He increaseth strength.

"Even the youths shall faint and be weary, and the young men shall utterly fall:

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

And in Micah:

Truly I am full of power by the spirit of the Lord. Jesus said, "all power is given unto me." And in Luke 4: 13–14 we read:

"And when the devil had ended all the temptation, he departed from Him for a season.

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about."

And later: "And they were astonished at his doctrine: for His word was with power." Again, "They were all amazed at the mighty power of God."

And after all these years we still are! Jesus told His disciples to tarry at Jerusalem until they were endued with power from on high. Who of us would expect our washing machine or cleaner to work until we have connected it with its source of power? So Jesus is telling his disciples to make connection with the source of power before you try to do anything!

All of us are familiar with electric equipment and use it more or less, yet few of us have visited a power plant to see it in operation, nor would we understand it fully if we should do so. Enough for us to know it works. We take it on faith. Indeed our faith is so great that we plan our days and our nights as though this power were a certainty, and sometimes we get fooled!

It fails and we are so surprised and filled with consternation. Yet our faith is so great that we go right on expecting it can be depended upon.

Our great source of spiritual power never fails, yet we doubt and fear. Can't we trust our God as much as we do our electric power plant?

This connection of equipment with the power line is a simple thing—easy. We say to a child, "connect this cord" and it is done. We don't want to bend our backs, or cross a room, or put down what we are holding—but what a lot we will accomplish. We know how to use the machine! I sometimes think the trouble with the world today is that too many of our leaders are pushing around a vacuum cleaner that is not connected with the power and they wonder why it does not work. The world is full of equipment—enough to bring in the Kingdom of God in an amazingly short time if we would but make the connection. Maybe that is our job as a group of women. We may not be very brilliant, strong, or efficient, but we can pray. That is *the way* to connect up.

Song: "Prayer Is the Soul's Sincere Desire."

Prayer: Heavenly Father, our God, our source of power, we ask that Thy blessing may rest upon us, that Thy love may fill our hearts and that Thy wisdom may guide our acts. Make us willing to tarry until we receive the power from on high, and then go forward without fear and without doubtings.

Amen.

Song: "Lord, Speak to Me."

The Joint Missionary Meeting of the Home Boards and the New England Regional Conference will be held in Providence, R. I., October 19-21.

Program Pointers For The Pilgrim Fellowship

By Harry Thomas Stock

There are many excellent booklets, available at low cost, on special subjects of concern for older young people and adults. Two may be mentioned for immediate study. One, by Walter Millis (author of *The Road to War*), is *The Future of Sea Power in the Pacific* (25 cents from the World Peace Foundation, Boston, Mass.). The other is Kirby Page's *Property*, (10 cents from Eddy and Page, 346 Madison Ave., New York). Mr. Page presents a proposal for economic reconstruction which will challenge the thinking of many fair-minded Christians.

* * *

Dr. Howell D. Davies has made an effective summary of the sins of *Old John Barleycorn*. Copies may be had from the Illinois Congregational and Christian Conference Committee Opposing Beverage Alcohol, 19 S La Salle St., Chicago. Please enclose postage.

* * *

In thinking of possible courses for young people between the ages of twelve and sixteen, *The Christian Church*, by Margaret Slattery should be considered. Most young people reach college age with little knowledge of the history, functions or program of the church. This course will help to obviate that difficulty. (25 cents from The Pilgrim Press.)

Out of door vesper services are quite common. Sometimes the young people of the community join in conducting the entire service on the village green or in the city park. Or, the young people hike to a farm, where they eat their lunch, and follow with a service of song and worship. Many groups have used material contained in the mimeographed pages, *God in Nature*—eight cents from the Young People's Department, 14 Beacon St., Boston, Mass.

* * *

Some of the best discussion topics of the year are those contained in *The Pilgrim Highroad* for July. They deal with some of the problems that are dividing America. It is particularly important that city-dwellers shall try to understand the unique problems which the farmer faces. Have you read any of the articles concerning the dust storms in the west? An entire evening's thought may center around such an article as that which appears in *Advance* for May 23, *Dust*.

* * *

Young people who have gone to summer conferences had certain new books and discussion materials called to their attention. Talk with these delegates as soon as they return, and secure those publications which give promise of usefulness to your group. Some of these are listed in Bulletin 53—five cents from the Young People's Department, 14 Beacon St., Boston, Mass.

Missionaries Are Growing Healthier

WHAT ARE the facts concerning the health of missionaries living in other lands? How does their death rate compare with similar groups both at home and abroad? From what forms of physical disability do they suffer? Why do they leave missionary service? What can the boards do to increase their physical efficiency?

These questions and many others are answered in the recent volume, *The Health and Turnover of Missionaries* which has been prepared by Dr. William G. Lennox of Harvard Medical School in coöperation with the medical secretaries of the Baptist, Methodist, Presbyterian and our own American Board. The study out of which the book grew was financed by the Institute of Social and Religious Research; the volume is published by the Foreign Missions Conference. The conclusions are based primarily upon data supplied by the four denominations supplemented by a questionnaire sent to certain other organizations. The quotations which follow are taken from its pages.

"The early days, with their slow sailing ships and their quick viper-striking tropical diseases saw missionaries dying 'with their boots on.' When missionaries went home it was to the Heavenly and not to the American home. Accounts of some missionaries of a century ago end as follows: 'jungle fever,' 'massacred by cannibals,' 'spasmodic cholera,' 'thrown from sofa in cabin—shattered nerves,' 'African fever,' 'bleeding of the lungs,' 'lateness of season in which journey was taken,' and again and again, 'cholera'—'cholera'—'cholera'!

"Now the situation is reversed and twice as many

missionaries are lost through sickness as through death. Moreover, the ratio is increasing so that more attention will need to be concentrated on the non-fatal illnesses.

"The popular mind has for a long time thought of cannibals and massacre when the word 'missionary' was mentioned. Some will be shocked to learn that death from physical means is less likely to befall one in the uncivilized Orient than in civilized (but mechanized) America. Accidents among adults in America cause 5.67 deaths per 10,000 while among missionaries the rate is only 1.75. Automobile deaths are almost unknown among missionaries. Deaths from violence have been only slightly more frequent among missionaries than among persons in America. On the other hand, a surprising number of missionaries have been drowned (2.0 per 10,000 of all adults) and 3.7 per 10,000 for men alone. Drowning has been nearly twice as deadly as the dreaded dysentery. The ability to swim should be required of missionaries going to Africa, India, or China.

"The general conclusion which one may draw from the study of death rates of the coöperating boards is that, although in the previous century such rates were extremely high in certain fields, now they are almost uniform in all fields, and are little (if any) in excess of prevailing rates in this country or in similarly situated groups resident abroad. In Africa, twenty missionaries died before 1840 to one who dies now.

"Death rates among the children of missionaries differ little from rates of children in America. In Japan mortality rates are distinctly less, and in China somewhat greater. Yet the death rate of children in China whose parents belong to American missionary societies is practically the same as the rate of children whose parents live in America in approximately the same social stratum. If the children of Methodist ministers in America are compared with children of Methodist missionaries in China, mortality of the China group is only two thirds that of the American."

WHY MISSIONARIES LEAVE THE SERVICE

Among other interesting facts noted in this volume are these: Married people are far more likely to continue in missionary service than the unmarried. The "turnover" among women is higher than that among men. Women suffer more from ill-health than do men, but are far less likely to die.

Of missionaries who leave the service, the largest number depart during their third year, and 37 per cent during the first five years. "These early losses are in most part due to death (from infectious diseases), to ill health (from nervous breakdown and tropical infections), to marriage and term workers." Nervous breakdowns are most frequent in Latin America and least common in Africa and the Near East.

"The greatest needs and opportunities for saving lie in the infectious diseases and the neuroses. In the case of the infectious diseases, time is on our side. As measures for protection of public health spread in foreign lands the danger from infection will diminish. In the case of neuroses time is against us. The growing complexity of life, the increasing intellectual problems of the work, presage an increasing proportion of nervous breakdowns."

Dr. Lennox points out that the health of missionaries has shown a marked improvement since the appointment by the boards concerned of medical secretaries such as our own Dr. Mark H. Ward, and also that boards with such a service make a better showing than those without.

The final chapter discusses "Opportunities for Saving." "The first few years are the dangerous ones on the field. In spite of the general physical disability which accompanies advanced years, it is the fresh recruit who most often succumbs to the attacks of germs on mucous membranes and of strange and irritating conditions on nerves. There should be a concentration of effort to prevent this slaughter of the innocent (of the rules of tropical living).

"Judgment of a candidate's fitness for foreign service requires more knowledge than we now possess. New knowledge is needed concerning the importance of certain minor defects, such as low blood pressure, poor posture, instability of the sympathetic nervous system, and lack of normal gastric juices. Such information in the future can be derived from a study of carefully kept medical records.

READ THIS

"The greatest present lack and the most urgent problem for the future is a means of determining the potentially neurasthenic. The candidate's urine is examined with care, his mental and emotional reactions are passed by. Prospective aviators are first tested, not by the dangerous and expensive method of sending them aloft, but in laboratories on the ground where artificially produced conditions of high altitude eliminate those who are physiologically unadapted for air flight. A mission station for testing candidates might be set up in New York—several of these families, some with children, to be shut up in a large house with the candidate secretaries of the boards! Failing some such scheme as this, one must ascertain the candidate's reaction to previous periods of strain—either of work, of emotions or of personal relations. The rub is that many candidates have led sheltered lives free from testing periods. A person with both psychiatric training and a first-hand knowledge of conditions on the field could do much to uncover hidden mental conflicts. All candidates should have an [*Concluded on page* 322]

Open house at the Waioli Centennial

The Alexander Saga

By H. J. Loken

SUCH MIGHT have been the title of Mary C. Alexander's new book: *William Patterson Alexander —In Kentucky, the Marquesas, Hawaii.* (Printed privately by Yale Press.) For there is an epic quality about this narrative. Not that the author has deliberately set out to create for her character any grandiose background. On the contrary, the story is the simplest imaginable; yet so richly documented from Mr. Alexander's own diary and correspondence that it is like a visit with him in person. But the character of the events, so pregnant with historic significance; the stage of action, the unexplored islands of the Pacific; and the dramatis personal here depicted, all conspire to lift the account to Homeric proportions.

On my desk as I write are the accounts in recent Hawaiian papers concerning the centennial celebration at Waioli (the Valley of Singing Waters) of the founding of that church by William and Mary Alexander, missionaries sent by the American Board of Commissioners for Foreign Missions. Waioli is situated on the island of Kawai, one of the Hawaiian group, and is the scene of Mr. Alexander's first labors in the Islands. From the story of the celebration, with its vast crowds coming from the whole country about, and even from California, its inspiring music furnished by choirs from seven local churches, the modern church building and the rest of the setting, one is vividly reminded of the contrast between the small beginnings with their primitive background and the present.

It was fitting that one of the high points of that centennial program should be the introduction to the enthusiastic audience of nine lineal descendants from the founders of the mission. Some of them had come from afar to join in the festivities. For great as were the contributions of Mr. and Mrs. Alexander to world-wide Christianity by their personal services, their greatest contribution was doubtless their children and descendants.

The total influence of that missionary family planted out there, many thousand miles from the farthest outposts of a Christian civilization, is hard to ever estimate. The character of this man is never more clearly revealed than in his intense and intelligent concern for his children's education and welfare. The most illuminating chapters in the whole book are the chapters devoted to the correspondence between the father and his sons during their absence at school. It is nothing less than classic in its severe simplicity and intimate, human fellowship.

It was no accident that this family sent out into the world children who have had a very important part in the making of the new Hawaii. Among the descendants present was the author of this book, which itself was doubtless the most significant contribution to the centennial celebration.

Was it the Viking spirit, hungry for the horizon and ever in quest of new continents to conquer, that reasserted itself 100 years ago in the heart of this lad out in the wilderness of Kentucky? We can not be sure. We only know that he sprang from Viking stock and that he faced life in the mood of his ancient sires. In any case, the motive that drove him out into the unknown world was an ambition to plant the cause of the Kingdom in lands that had never yet owned its sway.

The old Waioli Church and its new kitchen

Over the horizon of the Pacific had just risen far distant islands. They were the objects of much wonder. But in the heart of William Alexander there grew a purpose to conquer them for Jesus Christ, a purpose that grew with the years and which matured into reality when in the fall of 1831 he boarded a sailing vessel which would take him around the Horn to the Sandwich Islands, as they were then known. This was a trip requiring six months of hard, dangerous voyaging partly through waters known to sailors as "a ship's graveyard."

But he was not alone. Nine young men, with as many brides, were on that ship, bound for the same destination as himself and on the same errand. The Board required of the young men who volunteered for the mission fields in those days that they be married, and the quest of William for a congenial helpmate, after all other requirements were complied with, reads like the Biblical idyl of Ruth or Isaac.

With Dr. De Witt, a friendly pastor, as intermediary, he wooed and won Mary Ann McKinney of Harrisburg, Pa. In their case it was a consecration to a great task which they were undertaking together. It proved a very happy union and for more than fifty years these two labored side by side often under the most primitive and even [*Concluded on page* 324]

A group of Alexander and Wilcox descendants near the sandstone chimney of the Waioli Mission house

"Old Ways and New Days in Angola, Africa"*

The conciseness of the book strikes one at the outset. There is compressed into a small space much knowledge of that part of Africa known as Angola.

Its six chapters bring into swift review the old African life, and how the ruling European powers are projecting their peculiar civilizations into the continent with devastating effect upon the old native culture as such. The many African groups are passing through rapid changes and are becoming a part of the world civilization. The superstitions mentioned in the first chapter imply legitimate reasons for referring to Africa as the dark continent, and where the influence and sway of the witch doctor is a power of no mean consideration. He with all his cunning and adeptness, is impotent when faced with disease and death. Through his high priced lurid fetishes he must admit defeat even though he refuses to acknowledge it. Africa isolated from the civilized world learns nothing helpful from neighboring nations.

Previous to the entrance of Portuguese explorers members of the virile Bantu group had journeyed the continent from west to east. When the Portuguese navigators started out the injunction given them was to "plant a cross on every headland," thus pre-empting the territory as vassals of Rome as well as Portugal. Later the explorations by Livingston, Stanley, Amot and Cameron broke the shell of the isolation period, and Christianity and civilization secured a foothold to grow and develop.

The tribal disputes and warfares among the tribes led to sovereign changes until through the aggressive action of the Portuguese military leaders a quietus was put upon the old native chiefs and the trade and travel routes were not only opened but kept so. There at once began a more stable life and the habits and customs of the people became affected by the ruling power. In bringing about this improved state of affairs it is recognized that the missions have been reliant factors. Through churches and schools, by agricultural and industrial work, the natives are becoming heirs to a larger life opening before them, crowding the capacity of the stations to give them proper instruction. Native converts themselves have spread over the country sowing the good seed so that there has developed a great network of outstations, in management and planning more or less a copy of the central stations where the missionaries live. Comparing the present with the past the marked growth is seen in a marvelous manner. During the past fifty years progress has been most remarkable and in the jubilee celebrations of 1930 a dramatic presentation was made by the natives themselves telling the story by sign, symbol and song.

Very discreetly Dr. Tucker leaves the destiny of the race to what the future may determine. However, he indicates possible formulas toward the solution. Out of the crucible there must be greater recognition of the African as such because he is approaching a superior development, and the inherent vitality of the African is a fact not to be overlooked. Likewise the African has and will continue to have a distinct contribution to make to a world civilization and a higher interpretation of Christianity.

WILLIAM C. BELL

*By John J. Tucker and published by the Committee on Young People's Missionary Education, Wesley Buildings, 299 Queen Street West, Toronto 2, Ontario. Price in Canada: Cloth, 60 cts.; paper, 35 cts. Price in U. S. A. also includes 30% charges for duty and carriage.

Missionaries Are Growing Healthier

[*Continued from page* 319] interview with such a person, and in cases of need, a sensible form of analysis undertaken.

"After candidates are chosen, much can be done both in correcting psychological abnormalities and in protecting from psychological damage. Hidden and conflicting desires and emotions should be brought above the surface of consciousness and the differences reconciled. 'Know thyself' is more important than knowledge either of books or bugs. Each person should understand the things that deplete and that build up nervous reserves. In areas which are notoriously hard on the nerves, a competent psychiatrist should be available." J. R. S.

Secretarial Side Lights

The Associate Young Peoples Secretary of the Education Society

A radiant person very much in love with the work which her head and her hands find to do—such is Lucy M. Eldredge. She seems to have always felt the tug of a manifest destiny, and to have followed it without hesitation.

Her father, Hermon Eldredge, could not have "brought her up" for her present responsibilities any more effectively if he had deliberately planned to do so. She was born and reared in Erie, Pa., which is right next door to that breeding place for both presidents and denominational secretaries—Ohio. As a high-school girl she assisted her father in his activities with the Y.M.C.A., the Pennsylvania Sabbath School Association, and the Christian denomination. She also was active in a small church where many duties were thrust upon her. There it was that she became interested in the Junior age, for which she still confesses to some partiality.

From Erie, Lucy Eldredge proceeded to Elon College in North Carolina. During a portion of her college course she was secretary to that fountain-head of missionary enthusiasm, J. O. Atkinson. Upon her graduation in 1921 she became field secretary of the Board of Christian Education of the Southern Christian Convention. For two and a half years she circulated among the churches of Virginia, North Carolina, Georgia and Alabama in this capacity.

On January 1, 1924, Miss Eldredge became Secretary of Young Peoples Work for the Board of Christian Education of the Christian Church, with headquarters in Dayton, O. For the past eleven years her responsibilities have been quite various. In between times she has managed to spend two semesters at Boston University, where she received the degree of Master of Arts. The merger of the Christian and Congregational Chuches led to her association with Harry Stock in the young peoples work of the combined denominations. So far as Ohio and Indiana were concerned this has meant that Miss Eldredge has added a host of Congregational young people to the following which she already had among the Christian churches.

Greatly has she enjoyed the development of the young peoples movement in our churches. Before the merger she was active in organizing young peoples "congresses," since re-named as "fellowships" and in the development of the two summer conferences and the "holiday" one which meet at Defiance College. Since the merger she has helped in the organization of the Indiana conference which meets at Taylor University, the starting of the Marietta, O., conference, and has coöperated with the original Ohio young peoples gathering which now meets at Linwood Park and taught at Tower Hill and other conferences. Her greatest satisfaction lies in seeing the boys and girls of yesterday serving on the faculties of today.

Her greatest sin is said to be a tendency to find lots of things for other people to do. She enjoys a varied life with office work, travel, conferences and speaking well shaken together, but confesses that she sometime gets surfeited with committee meetings. Her persistent impulse to do things in new ways sometimes distresses routine loving souls. She has a weakness for buying books and magazines to read in a fanciful "sometime" which never comes, and is an easy victim for salesmen offering books—or even trinkets. Movies are not beneath her dignity!

Dr. James L. Barton (fifth from the left) is given a farewell dinner upon his retirement from the presidency of the American sections of the governing boards of three women's colleges in India.

The Alexander Saga

[*Continued from page* 321] amid savage conditions. During all these years of service Mary Ann, in addition to raising nine children of her own, carried on a constant educational work among the native women in the mission fields where they were stationed.

It is naturally of these fifty years of crowded service the volume deals most fully. It would be pleasant to select for the reader some choice passages from the journal and intimate glances of this patriarch among missionaries, but space forbids such a venture. To those looking for thrills there is drama aplenty. Few pictures of savagery and cannibalism have been drawn more realistically than those penned from his sojourn in the Marquesas Islands. They effectively demolish the myth of the ideal savage. On the other hand, the savage never had a better friend or a more sympathetic interpreter.

To anyone interested in seeing world-processes in the making, at close range, these, too, may be found mirrored in his comments. In his capacity as the principal of the Lahainaluna Seminary, one of the truly unique pioneering institutions of the West, he became one of the most influential teachers of the leaders who were destined to lay the foundations of the new commonwealth in the Islands. It was under the guidance of a few missionary professors that the principles and spirit of the new order were moulded into shape.

This institution, together with the great religious revival that swept over the Islands during the later thirties, when more than twenty-seven thousand natives were swept into the churches in one of the truly great revivals of history, were the two outstanding forces in the remaking of Hawaii. In these movements Mr. Alexander had a conspicuous part. From 1856, when he retired from his seminary position on account of failing health, to 1884, he was the pastor of the native church at Wailuku and its neighboring preaching points. In spite of failing health he built there a strong native church which is a flourishing institution today.

But it is not in these external events, important as they are in themselves, that the story is focussed. The interest of the book from start to finish is in the man who lived in and through these events. The facts of history are seen mirrored in the lucid mind of William Alexander. From his spiritual elevation he views them with an historic perspective and invests them with a cosmic significance that has all the effect of a classical epic. It is the saga of a Viking chieftain whose talents and energies had been enlisted in the service of the conquering Christ.

Heraldings

Syrian Symptoms

The ancient and the modern are well mixed in these "news notes" from President John E. Merrill of Aleppo College; "A few weeks ago the Catholic and Orthodox churches joined together, asking the Protestant churches to assist, and stopped the Mardi Gras revellings, processions and carousings. They felt they were a discredit to the Christian name. So, concerted action among these ordinarily centrifugal groups is possible.

"A new tobacco monopoly has been organized in the Lebanon, and popular antipathy is finding expression in a boycott of tobacco, sympathetic up here in North Syria as the monopoly affects only the Lebanon. Very large decreases in sales are reported. Incidentally, the boycott is said to be an experiment to see whether the people of Syria have a will and whether they can use it.

"Professor Craig of Oberlin and his wife are here for three days. Yesterday morning they were at the diggings of the University of Chicago expedition north of Antioch, and report a great 'strike' just at the end of the season. Today they are out at the ruins of the church of St. Simeon Stylites. Tomorrow they plan to see the citadel and other things in the city. The museum specializes in objects dating before Alexander the Great, and is really very worth while. Later objects are in the museum at Damascus."

Not Disdaining the Premillenarians

From a home missionary pastor who is also a graduate of Union Seminary come these words of wisdom: "There is a growing interest in the prophecies and apocalyptic writings of the Bible and a wave of millenarian concern. This movement of men's minds grows, in part, out of a despair of human powers of self-improvement. It is a rather uncritical cousin of movements in other parts of the world emphasizing the complete 'otherness' of God.

"It is not something to be scorned or mocked, but is a sincere (if faltering) movement of the religious spirit. A pastor must be willing to sit down humbly with people of this persuasion in an effort to train this conviction so that it may bring forth good fruit. He must look for a common ground upon which to stand and build. One of my own tasks this quarter has been to study certain of these apocalyptic teachers of our day, and to speak about them to those who inquired of me."

Four Million Sufferers for Each Dentist

"In an article in the North China *Herald*, Dr. Herbert M. Phillips tells how he and his bride set out from Chicago on a world-spanning honeymoon trip, on a work-as-you-go plan. By working as itinerant dentist and self-instructed manicurist, they have travelled the first lap of their adventure. In China they worked in missionary homes, in customs compounds and on boats. Dr. Phillips writes of their visit to Chengtu, and has a word for the work of the missionaries there. One-fifth of the world's population is said to live in China, and serving these people it is estimated that there are less than one hundred dentists with degrees from recognized schools. This means that there are approximately four million people for each qualified dentist. To make matters worse, almost all the practitioners are in the cities and towns, whilst China's population is ninety per cent rural. But dentistry is rescued from complete oblivion by virtue of its one and only dental school, which is thriving with high standards at Chengtu, a city of almost a million inhabitants near the borders of Tibet. The school is part of the famous West China Union University, which was conceived as the coöperative effort of five Christian denominations in 1910, and from rude beginnings has grown to what is perhaps the largest and best-housed educational enterprise in West China. Dentistry has grown up as an integral part of the institution." From *The New Outlook* of Toronto.

Where the Dirt Is Flying

Superintendent Claton S. Rice of Washington recently visited the site of the Grand Coulee dam to confer with the interdenominational pastor, Mr. Murray. Thus does he describe conditions: "Work of such magnitude is under way that it almost staggers one. They are moving so much dirt by steam shovel that one begins to feel that, with the power at hand, mountains can really be moved today. They are excavating more than eighty feet in depth to bed rock and are taking out a good many acres of ground to this depth, doing the work entirely by steam shovel and truck and are shooting the dirt out of the hole by means of an endless chain conveyor arrangement and carrying it nearly a mile, dumping it into the mouth of a canyon. There are nearly seven thousand people in this area today, a heterogeneous group which is pulled together by the desire for employment. All save those who are living in the

contractors' town of less than two thousand are housed for the most part in box-like shacks built on the sage brush grounds which powders into dust under the impact of human feet and automobiles. When it rains, people walk around ankle deep in mud. When the wind blows they live in a dust cloud. When the sun beats down in the summertime in the canyon the temperature reaches 120° and above. It is cold in the winter. Common laborers work at fifty cents an hour with a limit of forty hours per week. They state that often they do not have the full forty hours. Board and bunk cost a single man $10.25 a week, to say nothing of his hospital fees and other expenses. Houses in the contractors' town, in a better section of the valley rent for from eighteen dollars for a one-roomed house to thirty-five dollars for a three roomed house. It is hard to see how a married man can live, much less get ahead on such wages, with prices as they are there. Yet there are hundreds of families who have moved in there, frantically hoping to rehabilitate themselves and obtain a little stake for something somewhere else. Evil conditions in the town are present in plenty, and very little has been done along religious lines. The one schoolhouse is utterly inadequate for the children, and nothing is provided for their recreational needs. Certainly such a piece of interdenominational work as we are trying to get under way there is needed most terribly and anything we may do for it should be considered money well spent."

A Home Missionary On Social Action

Alan Jones writes from Waycross, Ga.: "Undoubtedly, there will always have to be home missions, but the aim of the Council for Social Action should be to make them unnecessary. People who work as hard as the tenant farmer are entitled to their own self-supporting churches rather than mission-supported churches. At present the annual cash income of the tenant farmer is between $100 and $250. School terms are short that the whole family may work and nothing is known of the eight hour day. The house, supplied by the absentee landlord interested primarily in profits, is generally a shanty. I hope no tenant reading such reports will feel ashamed. Ours is the shame. The church cannot do everything, but it can seek to have everything done in the spirit of Christian love. To a South virtually dependent on an export market for its cotton, tobacco, and turpentine it means much to have Christian love and intelligence controlling in the wider human relationships. And individual churches would like to be coöperating units under Christian leadership to make love controlling in business and politics. We should replace blind fate and selfishness with intelligence and love."

Project of the Hinsdale Church

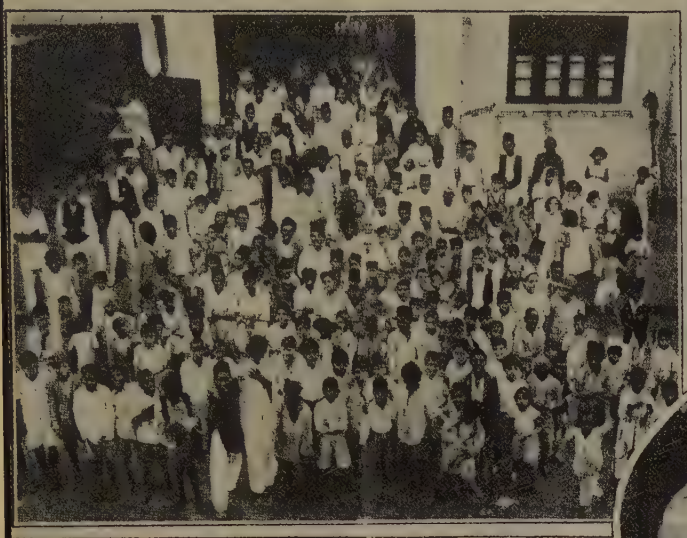
The Union Church of Hinsdale, Illinois, is giving new life and hope to thousands of men, women, and children yearly; it is improving conditions in the worst slum in the world; it is holding clinics and dispensaries there; teaching, helping to transform the lives of people of many castes and religions.

All this it does through Clifford Manshardt, its Pastor in India, head of the Nagpada Neighborhood House; who is known as the Graham Taylor of Bombay; who has been made the head of a great charity trust, and who is building a new social training school on his mission compound. Hinsdale is proud of the Manshardts. Its Sunday School children study about his work, and young and old claim a share through interest, prayer, and gifts, in their foreign pastor's great task.

The Manshardt family is seen in the picture at the left. The boy in front of Mrs. Manshardt is Thomas Brewster, while father holds Michael Clifford.

On the opposite page is a group of snapshots showing the variety of approaches made by the Nagpada House into the life of Bombay.

Neighbourhood Service



THE NAGPADA NEIGHBOURHOOD HOUSE, BOMBAY, IS A CENTRE DEDICATED TO NEIGHBOURHOOD SERVICE THROUGH A MULTIPLICATION OF FRIENDLY CONTACTS. ITS INTERESTS ARE AS BROAD AS LIFE ITSELF, INCLUDING ACTIVITIES IN THE GENERAL FIELDS OF EDUCATION, PUBLIC HEALTH, RECREATION, AND NEIGHBOURHOOD AND PUBLIC SERVICE. THE DOORS OF THE NEIGHBOURHOOD HOUSE ARE OPEN TO ALL, AND ITS FACILITIES ARE USED BY MEN, WOMEN AND CHILDREN OF ALL COMMUNITIES. OVER 1,000 PEOPLE DAILY TAKE ADVANTAGE OF THE 115 FIXED APPOINTMENTS OFFERED BY THE NEIGHBOURHOOD HOUSE EACH WEEK.

Africa's Influence On the Economics of America

"It is desirable that Christian people in general and the Christian people of the Americas in particular keep their eye on Africa. It seems almost inevitable that this vast continent will replace the Americas as the source of the raw materials which Europe demands. And indeed, it may even to a large extent replace the Americas as the destination of Europe's surplus population. Our economic lot is thus inextricably bound up with the exploitation of Africa, and it is highly doubtful if we of the New World can possibly compete with Africa in the production of raw materials unless our population is willing to descend to the level of the African, or, on the other hand, we do everything in our power to raise the African to our level. There, it would seem, is the dilemma before us, and those who consider Christian missions as merely the unreasonable pursuit of a few sentimental fanatics will need to guess again. They may discover that they are themselves the addle-pated while the missionaries are the hard-headed." Claris Edwin Silcox in *The New Outlook* of Toronto.

Those Unforgotten Pioneers

By Mary W. Tyler Gray of Johannesburg

THOUGH it is one hundred years since the first American missionaries left their native land and came to South Africa their self-denying faithful labors are not forgotten in this country. Three men and their wives from the Southern States went up from Cape Town to a place called Frique Town, by ox wagon, a journey of over eight weeks. There they came into touch with noble men and women of the London Missionary Society, and Rev. Robert Moffat advised their starting a station at a place called Moseqa in the Merico District, now called Zenderlings Post in the Transvaal.

There was, after a time, fighting between the Dutch immigrants and the Metchele tribe, great slaughter and a time of terror and distress, and though the pioneers had settled down, built a house at the station and were busily learning the language, first came ill health, and then the conflicts which were so terrible they had to flee.

Mr. and Mrs. Lindley, Rev. H. Venable and his wife and Dr. Wilson, with a little Lindley baby and Wilson baby, fled at the peril of their lives. Dear brave young Mrs. Wilson died a short time before, and her grave is not neglected or forgotten, though it was in 1836 she passed away. The three men and their wives from the North went to the colony of Natal and in spite of frightful warfare there and many handicaps, they made a noble start.

Alas, war and ill health sent Rev. G. Champion home, and Rev. and Mrs. Venable and Dr. Wilson also left. But the Lindleys and Dr. and Mrs. Adams remained, and also Rev. Aldin Grout, whose first wife passed away, but who stayed in the field with his second wife for many, many years. The stations started by Dr. Adams, Mr. Lindley and Mr. Grout still are carried on by their successors and show the impress and devotion of the pioneers.

It is befitting that the trails, the dangers, the exciting adventures of those early men and women should be recalled now one hundred years after their arrival in Africa. At the station called Adams, after the noble, intrepid pioneer Dr. Adams, there will assemble [June 15–July 1] many, full of zeal and earnest faith, to recall the past. They will also gratefully show what the many successors of the pioneers have accomplished and the marvelous changes that have been wrought since 1835.

Journeys that then took six months can now be made in less than a week! Motor cars have taken the place of ox wagons, and good roads are to be seen over those trackless hills and valleys!

The Venables went to Virginia. Dr. Wilson died in West Africa as a missionary. Mr. Champion shortly after he left Natal had consumption and passed on at Santa Cruz. But the deeds of all will be remembered and the men and women of today will realize that the noble work of Mr. and Mrs. Lindley among Dutch people as well as among natives and the medical service of Dr. Adams and the practical, helpful deeds of Mr. Grout and the others, all have left an impress that cannot be forgotten. Would that our friends over seas could be at Adams and hear the thrilling stories and the adventurous deeds that have helped to make the peaceful mission stations the center of peace and light that they have become.

A Joint Meeting of the American Board and the Mid-West Regional Conference will be held at Grand Rapids, Michigan, October 22-24.

This, That and the Other

Training for Life

is with Rev. Raymond A. Dudley of Tirumangalam, India, "almost an obsession. . . . If we do this there is no danger of educating too many." So the school has a considerable farm, a cottage system for girls, and a new syllabus in domestic science and agriculture.

Fenchow and Finance

The Finance Committee of the church in Fenchow got a group of members to pledge $10 a year ("a lot of money to most of our members," writes Louise Meebold), and a much larger sum was given in 1934 than ever before. It was not enough to run the budget, however, so the committee suggested a sale. The Women's Bible School decided not to spend more than five cents each for the school Christmas party; toys, dolls, and pencils from America were offered for sale; the Women's Society members each brought something they had made and could spare. The fair was sold out and made $88.25. Everyone was so thrilled at its success that they are planning another fair this year.

In the Jungle, South India

The night was "filled with music"—of a sort, according to Rev. William W. Wallace who camped there with Mr. James H. Lawson for a while in May. "One could lie in camp and hear the "tup, tup, tup" of the nightjar, the occasional muffled "who-o-o" of the owl, the maddening endless repetition of the brainfever bird, the continuous "gobble" bird, the shrill whistling call of the spotted-deer hind, and the loud, harsh, braying call of the stag, the musical "honk" of the sambhar, the noisy rumbling and trumpeting of elephants, and just before dawn the raucous "y-a-a-a-w" of the peacock, and the clarion "h-a-a-a-w! hippe nadakkam" of the jungle cock. The dawn is heralded by a bird orchestra. One little fellow keeps yelling "Red dog," another "Kukulu," another "ki-jan," and another seems to ask "Why, oh why, oh why, do you stay here?" One in the deep bass of the black monkey repeats "Whoo-whoo-whoo -whoo -whoo -whoo -whoo!" and one brave little fellow shouts rapidly "No fear, no fear, no fear, no fear, no fear at all!" The spur fowl occasionally pronounces his "that-that," and the crow pheasant keeps up his solemn "Look *out*!" The last night in camp was a perfect carnival of elephants. They began near camp just before dark, and they seemed to gather round from all directions, and were in a rackety carnival mood long after dark. Lawson was out after elephants, and on his way to camp found himself in the midst of them close on . . . they were so thick all around that he did not reach camp till near midnight, though he was less than half a mile away."

Character Education Schools

That is what they now call Sunday schools in the Fenchow, China, area. They are welcomed by the general public and in several cases are actually held in public school buildings. The character education texts published by the National Committee on Religious Education are used, and 4-H Clubs and good citizens clubs supplement the work.

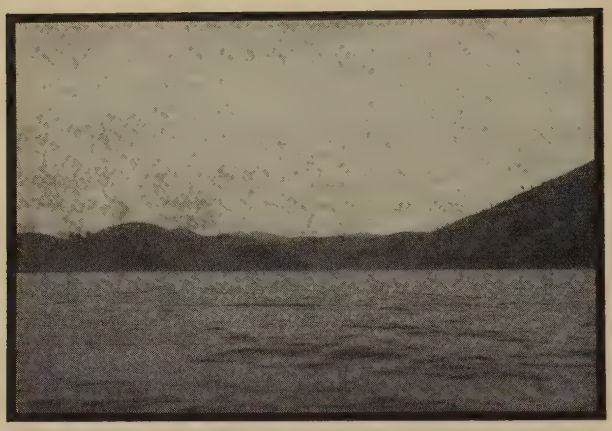
At the beginning of the new semester a consecration service was held for all the teachers and officers, an adapted form of the candle-lighting service, and deeply impressive. Three or four times a year the children from all seven schools are gathered in the big city church for a special program, advantage being taken of the great festivals of the church and also of certain national holidays. For instance, on Dr. Sun Yat Sen's birthday a "Hero's Day" program was held. Through these schools and clubs hundreds of children are reached who otherwise would have no contact with the church at all.

Through the main gate you get a view of the Memorial High School at Fenchow

Fenchow Memorial High School

This is the new name of the Ming I Middle School which is being reorganized. They have voted to drop the regular course in the Senior High School and as rapidly as possible build up instead a rural life training program. The Junior Middle School regular courses will be maintained; its graduates may go to Taiku if they wish to continue the regular college preparatory course.

The new program will include practical training in the rudiments of agriculture, an option of two or three types of handicrafts, and training in village education, economics, sociology, and public health. The girls will be given practical courses in home economics and home nursing. Young people are needed who are fitted to go back to their villages rather than up to the cities.



Periyar Lake

Two families persecuted in Kodangapatty

A Professorial Week-end

Rev. Edward L. Nolting is Warden of American College, Madura. That means that he is responsible for the moral and spiritual welfare of its students and the religious life of the college. He teaches History also.

He had five days of holiday not long ago, with several invitations to visit villages in the Cumbum Valley, along the road to Periyar Lake, a large lake in the hills just beyond the boundary line of Madura District. A dam 180 feet high had been built across a river bed; seven miles back near the boundary line a tunnel one and one-eighth miles long had been cut through solid rock, and the water tumbling through that tunnel irrigates many acres in Madura District. "A wonderful piece of engineering work, and wonderful vision of water-helpfulness translated into reality."

Leaving Saturday morning, Mr. Nolting's party stopped at Kondangipatty in the afternoon; held a meeting in the packed schoolhouse; there met a man who, formerly a Hindu priest, had become a Christian through the pleading of his twelve-year-old dying son, a former Mission School pupil. He, and others who through him had become Christians had suffered much from persecution: Mr. Nolting saw his and their houses with the roofs burned off by their enemies. But there was no resentment, no bitterness, in their hearts; they were praying for those who had injured them.

Sunday Mr. Nolting attended the nine o'clock service in the church at Uttamapalayam, whose late pastor is still mourned by the whole valley. Then five miles to Cumbum to attend and take part in the service there with a congregation, one of the largest in the Madura area. On to Koilapuram, to spend a little time with that congregation. Then to Anamalayampatti, where one of the college students lived, and in his home they had what should have been their noon meal but was actually a middle-of-the-afternoon meal. They held two meetings here and the ladies held a special meeting with the women and girls. The student had been responsible for getting started a night school for girls working during the day and a building erected. The Christian teacher is doing constructive work in social uplift.

Monday morning they went on to Periyar Lake, spent two restful days there, and returned to routine work refreshed and with inspiring memories of work, friends, and hills.

The Anamalayampatty crowd escorting our car

Cumbum. Mr. Nolting giving a picture book made by American children

Courtesy of Inter. Y.M.C.A.

When and why they smile in India

LeMoyne Achieves Its Goal

In the June HERALD it was announced that the General Education Board had offered LeMoyne College $75,000 upon condition that a like sum be secured from other sources. We are now able to report that these terms have been more than met. The American Missionary Association was able to assign $70,000 from the funds of one of its closed institutions to this purpose, while a local campaign was launched to secure the remaining $5,000 from the friends of the school. At the close of the drive the fifteen captains reported a total of $7,941.25 in cash and pledges. Of this amount $1,646 was in cash. The largest pledge was for $1000 made by Dr. A. J. Steele of Northville, Mich., and Mrs. Raymond Little of Mendon, Mich., in memory of their father and mother, who served LeMoyne for 35 years.

This fund of $150,000 will be used for the enlargement and improvement of the campus, the erection of an administrative and academic unit and a combined residence for the president and guest house and the re-modelling and enlargement of the present combined class room, library and laboratory building.

Chinese Teacher Appreciated American Students

"When I was in America I had a great appreciation of those American students who, having been appointed to any kind of physical work, would work just like any hardy workman," said Mr. Chang-Tung Yang of the Foochow Union High School to Professor Roderick Scott of Fukien Christian University.

"I was then very sad that many of the Chinese students did not hold the same attitude toward labor as those American students whom I had had contact with.

"The strange thing is that when I came to Foochow Union High School the first time after I had come back from the States, I saw all the students feed hogs and chickens, carry loads of dirt or water, and spade the gardens, just as ordinary laborers. Last year, in the fall, there was around here a very severe drought. All the ponds and wells around the school were dried up. The students had to carry water a long distance in order to keep their garden projects thriving. Part of the drought period even the distant spring could furnish almost no water during the daytime; some of the students got up at three or four o'clock in the morning in order that they might get enough water for their vegetables."

Vocational School, Vadala, India

is doing a pioneer service in rural reconstruction, a type of work filling a long felt need in that country, according to **Vice-Principal P. C. Benjamin Balaram** who is in charge of its extension service. Two groups of subjects are taught: the scholastic group which includes arithmetic, mensuration, farm accounts, agricultural geography, science, hygiene, civics, organization of coöperative societies, and agriculture, besides English and Marathi; the vocational group includes village carpentry, poultry, bee-keeping, goat-breeding, gardening, farming, rope-making.

An annual course in rural reconstruction for the village teachers and leaders has been conducted the past two years. The staff and students have intimate and personal contacts even after school hours, the teachers taking part in all extra-curricular activities, such as scouting, cubbing, 4-H boys' clubs, debating societies, and the annual camps.

The Bhils and Mangs

There is an interesting development among these lower caste people in the Rahuri, India, area, writes Joseph L. Moulton. In one village alone there are about fifty Bhils and fifty Mangs who are asking for baptism. In some other villages there are more. There are about three hundred men, women, and children just waiting. Adequate teaching prior to baptism, adequate care afterwards, proper educational facilities are problems to be faced.

Athens

The Kokkinia Hospital, Athens

from being under the auspices of the American Women's Hospitals is now under government control. "Five of our graduate nurses began their work there as department supervisors the 13th of March," writes **Dr. Ruth A. Parmelee.** "The way in which they took hold and the courage and enthusiasm which they exhibited in the midst of such great difficulties have been enough to make any mother's heart swell with pride! Those in authority have been determined to keep the things in our system which they approved and have stemmed the tide of antagonism felt in some quarters toward this policy. Of course, in minor matters, it has been necessary to bring in changes in order to conform with the existing regulations for hospitals under government control. The plan is, however, for the Kokkinia Hospital to be used as a demonstration center where a reformed system will be worked out for all government hospitals—the present laws being too archaic for present use."

The Poor Respond

One of our Iowa churches is composed largely of button-makers, who are not enjoying any great measure of prosperity at present. Their average family income is around $700 a year—and yet the per capita giving of this church to missions for 1934 was $1.63 as compared with our denominational average of only $1.59. Howell Davies adds the comment: "Not only do the poor have the gospel preached to them, but they also preach the gospel."

Cent-a-Meal Returns

The church at East St. Johnsbury, Vt., has placed twelve Cent-a-Meal boxes in homes, most of whom were not previously giving to missions. They have opened these boxes quarterly. The results to date of three openings are $43.22.

The Christian church at Milford, N. J., has distributed fifty Cent-a-Meal boxes, the first opening of which produced $100. The people were so pleased with this result that they are hoping to equal this amount at their second opening.

The Home-makers' Course, Kobe College

continues to grow. "We certainly hit on something that the age feels the need of when we created that," writes **President Charlotte DeForest.** "The fact that it is only two years is a special drawing card, as that is about the length of time that families are willing to let their daughters study above the high school. The course is well worth while; we see great changes in individuals even in that time. Our new school enrolment [the school year begins in April in Japan] is most encouraging, reaching five hundred in the High School and about three hundred and twenty in the College and Music Departments. We are officially enlarging our High School to six hundred by 1937, fifteen classes with a maximum of forty each."

Personals

John Ten of Kienning

Twelve years ago Rev. Robert McClure visited the city of Kienning Hsien, a county seat located on the watershed dividing Fukien Province from Kiangsi Province, to find a site for a boys' school.

A twelve year old lad, among others, was with him when he climbed a little hillock overgrown with weeds and brush and swept by the north wind, and in reply to a question as to the winter winds, said "It does not blow hard here. If you cut down the weeds and brush there will not be any wind." He was not the only one who has thus confused cause and effect.

"The lad became one of my students," continues Mr. McClure. "In a village near by was a girl of about the same age. She enrolled in the girls' school.

"Came the years following the rise to power of the nationalist army in 1927. The countryside was overrun with brigands and communists. Along with thousands of others,

Mr. Ten

these two young folks sought refuge in the port city of Foochow. The girl enrolled as a student nurse in Dr. Dyer's hospital, the boy as a student in the University.

"Her training finished, they married; she continued her work as a graduate nurse. Last month he graduated with a B.A. degree.

"It is possible again to open our schools and other kinds of work in Kienning, for, the Nationalist army having driven the communists out of the province during the past six months, the up-country people have been able to return to their broken homes.

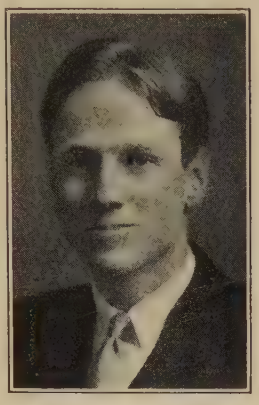
"Fortunately, money given by the Union Church at Glencoe, Ill., for the work at Kienning had been waiting in the bank for just this opportunity. I offered Mr. Ten $300.00 for the year's expenses of a school, inclusive of his salary. I had nothing to offer his wife in the way of salary but said that I would give her $200.00 to buy drugs for the dispensary, and if she were willing to go she might have what she could make in fees.

"They accepted the offer and March 1 started on the two-weeks' journey by hand-propelled boat, back to the countryside so grievously stricken. And so the work goes on, and the candle is passed from one hand to another."

Mabel Larkins Hack of Mt. Silinda, East Africa, expects to be in Boston the first week of July with her husband, Richard B. Hack. A normal school graduate, she taught in this country eleven years before being sent to Africa in 1922. She has taught since then in Mt. Silinda Institute, although she was married in 1932 to Mr. Hack, who had been a term teacher.

A Bingham to the Mission Field

The glad news can be proclaimed that another Bingham is going out under the American Board of Commissioners for Foreign Missions. We refer to Brewster Bingham, son of former Senator Hiram Bingham of New Haven, Conn.; grandson of Dr. Hiram Bingham, pioneer missionary to the Gilbert Islands in the South Seas; and great grandson of the Rev. Hiram Bingham who sailed on the good brig "Thaddeus" out of Boston Harbor, October 23, 1819, in the first group of missionaries to the Sandwich Islands.



Mr. Bingham

Mrs. Bingham

Mr. and Mrs. Bingham are to go to Foochow as self-supporting missionaries, and their standing for the present is given as "Associate Missionaries." They will give their special attention to student work.

As many of our readers know, Mrs. Bingham is the daughter of Professor Frederick P. Beach of Fukien University and of the late Ruth Ward Beach (daughter of Langdon Ward, Treasurer of the American Board from 1865 to 1895) and granddaughter of Laura A. Bliss Ward, daughter of Edwin Elisha Bliss, who went to Turkey under the Board in 1842. She is the niece of Dr. Mark Hopkins Ward, Medical Secretary of the American Board.

Mr. and Mrs. Bingham have been studying at Union Theological Seminary. He is a graduate of Groton Academy, Yale University and Union Theological Seminary. Mrs. Bingham was educated at the Shanghai American School, the University of Michigan, Mt. Holyoke College and Union Theological Seminary.

Mr. Bingham was ordained on Tuesday, the 28th of May, in Salem, Connecticut, his family home, at the Annual Meeting of the New London Association of Congregational Churches and Ministers. Mr. and Mrs. Bingham will sail in the late summer.

We have learned only recently that **John R. Mott** passed his seventieth birthday on May 25, 1935. This date was also the fiftieth anniversary of Dr. Mott's conversion, the fortieth of the foundation of the World's Student Christian Federation, and the completion of a quarter of a century of existence by the Continuation Committee of the International Conference of Missions in Edinburgh (1910) which has been known since 1920 as the International Council of Missions. Dr. Mott has been the Chairman of this Committee from its formation, and since 1928 has devoted to it the greater part of his time and strength.

The celebration of Dr. Mott's seventieth birthday took place on the Pacific Ocean on his way back from a tour of Japan, Korea, China and the Philippines—where he paved the way for the next International Missionary Conference to be held in the Far East in 1938.

Dora F. Shank, R.N., formerly of the American Hospital in Adana, Turkey, has a position in the Mount Sinai Hospital in Philadelphia.

Rev. and Mrs. Ralph R. Keithahn have left their home missionary field to go to India (for Mr. Keithahn it is a return to India) where they will do rural evangelistic work in the Madura Mission area. They wrote from the Gulf of Aden that as they approached India their thoughts turned steadily to their work and the reasons therefor.

"No one can say exactly where the greatest need is. But how can one forget the Indian villager! We have hopes that we can share some things fundamental with India. But we have as high hopes that we find some things fundamental. And it may be that we can do more for our land in this way than were we to stay in the United States."

Claton S. Rice, superintendent of our churches in Washington, Northern Idaho and Alaska, recently received the honorary degree of Doctor of Divinity from the Pacific School of Religion.

Hugh Vernon White, one of the Home Secretaries of the American Board, was granted at commencement time the degree of Doctor of Philosophy by Leland Stanford University, and **J. Kingsley Birge** of Istanbul, Turkey, was made Doctor of Philosophy by Hartford Seminary in June.

Doubtless others within the fellowship of our national boards have also received degrees. The HERALD would be grateful for the opportunity of receiving and imparting the information.

ETERNITY
(Rural Massachusetts)

By Claton S. Rice

Dead stump of an apple tree—
Futility! Futility!
Crumbling house and factory—
Futility! Futility!
Sway backed barn and rock lined fields,
Headstones, coronets and shields!
This one my own surname yields—
Futility! Futility!

Here my fathers lived and wrought—
Futility! Futility!
What is left? They are forgot!
Futility! Futility!
Naught remains of what they planned:
Alien races have the land!
Alien ideals command!
Futility! Futility!

Futility, unless, perchance—
Eternity! Eternity!
Noble lives are no fools' dance.
Eternity! Eternity!
Somewhere, sun bursts through the blue,
Somewhere, lofty dreams come true,
Somewhere, brave souls live anew—
Eternity! Eternity!

In Memoriam

Rev. Andrew Gavlik

Andrew Gavlik came from a village in Hungary to the United States in 1884. He was then seventeen years of age. His only assets were brawny muscles and a stalwart body. Arriving in Upper Lehigh, Pa., he went to work at fifty cents for a ten-hour day picking slate from the breaker of a coal mine, meanwhile living in a room with twenty men who drank, played cards and cursed. He once remarked "An angel from heaven could not have maintained his purity among them."

From the breaker he progressed to the coal mine itself, where his wages were eighty-five cents a day. Then followed work on a sewer in Minneapolis and employment in a foundry and a charcoal blast furnace. A position in a rail mill brought him to Braddock, Pa., where he was converted by one of our missionaries to the Slovaks of the Pittsburgh area. This was followed by his naturalization and marriage. His home became a boarding place for other Slovak boys who had recently come to this country. In the evening he studied his Bible; at work he preached to his fellows as he had opportunity. Then for nine months he was employed by the Congregational Home Missionary Society to distribute literature and conduct services at Johnstown, Pa.

Having served a successful apprenticeship in religious work, he enrolled in the newly opened Slavik Department of Oberlin College in 1893 at the age of twenty-six. For six years he studied, meanwhile helping to support himself by mowing lawns, cleaning stoves, beating carpets and working on the railroad. During this period Mrs. Gavlik took a course at the Schauffler Missionary Training School in Cleveland.

Upon his graduation in 1899 he started services in a bare store room in Duquesne, which is one of the suburbs of Pittsburgh. A church was organized in 1901 and a modest building erected a year later. Although the membership has never been large, it has always been a devoted and sacrificial group of

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people. In 1926 it was decided to erect the present church and parsonage, which are remarkable for their beauty both within and without. The street on which it is situated is well-shaded with trees and adorned with attractive lawns and an abundance of flowers. The church and parsonage are kept in immaculate condition, while the auditorium is well suited to worship. Such is the monument which an immigrant boy built to his faith.

Bethlehem Church has been marked by a generous spirit. During the thirty-four years of Mr. Gavlik's pastorate it raised $8,650 for Missions and $63,000 for current expenses. Few congregations of only 123 members can approach such a record.

Anton Gavlik was a warm-hearted man whose kindling spirit spoke through his sparkling eyes and cordial hand clasp. He made friends quickly —and kept them.

His funeral was conducted on May 29 by the Rev. Carl August Voss, pastor of the Smithfield Church of Pittsburgh.

J. R. S.

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The Chronicle

APPOINTMENTS

May 14. Miss Abbe J. Wallace, of New York City, re-engaged for a term of three years as teacher in Capron Hall School, Madura Mission.

May 14. Mr. and Mrs. Brewster Bingham, of Salem, Conn., for a period of three to five years as associate missionaries in the Foochow Mission.

May 14. Mr. Theodore S. Oppenheim of Schenectady, N. Y., as a three-year term teacher at Jaffna College, Ceylon.

May 14. Miss Alice P. Lindsley of Inglewood, Calif., as a teacher in the Near East Mission.

May 14. Miss Dorothy G. Blatter, of Albion, Neb., re-engaged for a term of three years in the Near East Mission.

* * *

SAILED FOR THE FIELD

May 17. From New York, Miss Edith M. Coon, returning to Madras, South India.

* * *

ARRIVAL FROM THE FIELD

June 18. In New York, Rev. and Mrs. Bryan S. Stoffer of the Madura Mission.

NORTHFIELD SUMMER CONFERENCES
1935 PROGRAM
General Conference . July 27 - Aug. 12
Paul D. Moody, Chairman
James M. Black, J. V. Moldenhawer, Lynn Harold Hough, John R. Mott, Adam W. Burnet, T. Z. Koo, James Moffatt, Paul E. Scherer, David R. Porter, Albert D. Belden.
GIRLS' CONFERENCE . . . . . June 27 - July 1
MISSIONARY CONFERENCE . . . . . July 5 - 13
RELIGIOUS EDUCATION CONFERENCE . . July 15 - 26
WESTMINSTER CHOIR SCHOOL . . . . July 23 - Aug. 10
CHRISTIAN ENDEAVOR CONFERENCE . . Aug. 12 - 19
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BIRTH

May 1. At New Haven, Conn., a daughter, Lenore Olive, to Mr. and Mrs. J. Calvin Keene, formerly of Izmir, Turkey.

May 9. At Ft. Pierre, S. D., a son Albert Judson, to Rev. and Mrs. Francis Philip Frazier, pastor-at-large of the Indian churches.

June 5. At Leonia, N. J., Barbara Lucille, daughter of President and Mrs. Buell Gordon Gallagher.

* * *

MARRIAGE

June 16. At Merzifon, Turkey, Miss Caroline Goodsell and Mr. Richard B. Smith of the Near East Mission.

* * *

DEATH

February 20. At Lachine, Montreal, Quebec, Rev. Ira W. Pierce, connected with Eastern Turkey Mission, 1914–1919.

May 26. At Duquesne, Pa., Rev. Andrew Gavlik, for thirty-four years pastor of the Bethlehem Slovak Church.

June 4. At West Boylston, Mass., Mr. Charles E. Burbank, former member of the Prudential Committee, A.B.C.F.M.

Prayer Topics

Shall we not remember especially the young men and women who have just graduated from college: that they may take the "long waits and dull stretches" incident to their finding themselves in "good jobs" with patience and good will; that they may hold on to their ideals and purposes in spite of the disillusionments that the world hands out; and that out of this group of graduates here, and in the lands beyond, America and the nations may help this poor old world out of its fears and perplexities into a life of buoyant expectancy.

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These Societies carry on a wide range of home missionary activities. They establish church schools, organize churches, aid needy churches in the support of their ministers, and assist in church and parsonage building.

THE MINISTERIAL BOARDS

287 Fourth Ave., New York City

Lewis T. Reed — General Secretary
William T. Boult — Treasurer

The Congregational Board of Ministerial Relief conserves the welfare of the ministry by making grants to aged or disabled ministers, their widows and orphan children. Its income is inadequate to do its work. In 1934, 1,008 regular and emergency grants were made by the National and State Boards.

The Annuity Fund is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1934, 2,980. Assets, $5,879,226.

The Pilgrim Memorial Fund is a permanent foundation, held in trust by the corporation for the General Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1934, $4,997,943.

THE COMMISSION ON MISSIONS

287 Fourth Ave., New York City

Frederick Bohn, *Chairman;* Rev. Charles E. Burton, *General Secretary;* ——— *Executive Secretary;* Rev. John R. Scotford, *Editorial Secretary;* . D. E. Brown, *Associate Secretary;* Miss L. V. Seidler, *Office Secretary.*

s Commission of the National Council is also the official committee of each he Missionary Societies and of the General Convention of the Christian rch "for the purpose of disseminating information, cultivating interest procuring funds." It is also charged with co-ordinating the administra- of the Missionary Societies. For information address the Commission in York or Rev. Howell D. Davies, Regional Secretary, 19 South La Salle Chicago, Ill.; Rev. Judson L. Cross, Regional Secretary, 14 Beacon St., on, Mass.

THE COUNCIL FOR SOCIAL ACTION

287 Fourth Ave., New York City and
5757 University Ave., Chicago

Arthur E. Holt — Chairman
Hubert C. Herring — Director

Created by vote of the General Council at Oberlin as an agency of the churches for social research, education and action upon the great social frontiers, industrial, rural, racial and international. The Council for Social Action seeks to serve as an effective instrument through which the churches may give effective corporate expression to their concern for a righteous, just and peaceful world.

INDIVIDUAL GIFTS

The American Board asks for the personal gifts of its friends through the summer, in the effort to close the books September 7th without deficit. The needs are well known. The opportunity is now.

* * *

The challenge: If you are willing to help, and will pray earnestly that the way may be opened, we believe your gifts will flood the treasury this summer. A desire to help, backed by prayerful quest for the chance, will insure a gift now.

The Bulletin Is In Your Hands

The June News Bulletin carries to thousands of friends an appeal for their extra personal gift this summer to help balance this year successfully and to regain some of the lost ground in the plans for 1936. Please send your gift to

THE AMERICAN BOARD

Harold B. Belcher, *Treasurer*

14 Beacon Street Boston, Massachusetts